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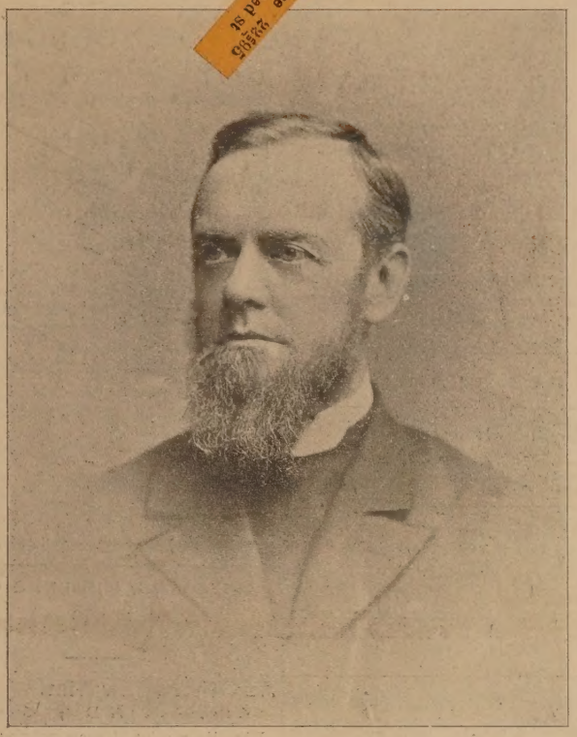

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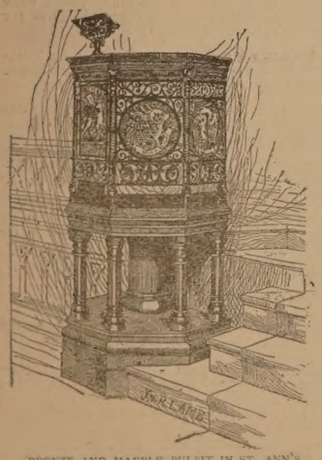

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The Living Church

Saturday, March 16, 1895

The Joint Commission on the Revised Constitution and Canons

REPORT ADOPTED BY THE JOINT COMMISSION APPOINTED BY THE CENERAL CONVENTION OF 1892.

THE JOINT COMMISSION

The Bishop of Connecticut,
The Bishop of Western New York,
The Bishop of Albany,
The Bishop of Kentucky,
The Bishop of Quincy,
The Bishop of New York,
The Bishop of Maryland,
The Very Rev. E. A. Hoffman, D. D , LL. D.,
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Mr. F. B. Swayne,
Mr. Charles G. Saunders,
Mr. John A. Beall,
Mr. Frank H. Miller,
Mr. W. S. Laidley.

*Deceased.

The Joint Commission appointed by the General Convention of 1892, were entrusted with "the work of revising, with the aid of such members of this Church, learned in the law, as they may be minded to consult, the Constitution and Canons of this Church, for the purpose (1) of rendering them more entirely harmonious and freeing them from ambiguities; (2) of adapting them to the greater enlargement and growth of the Church; and (3) of clothing them with such accuracy and precision of language as shall relieve the Digest from the technicalities and objections which are made to its phraseology by jurists and canonists." The Commission have devoted twenty-eight days to this work, and have endeavored, to the best of their ability, to carry out their instructions. The results are printed herewith, in advance of the meeting of the General Convention, in order that they may have the careful consideration of those who are to give attention to these matters. The reasons which led the Joint Commission to propose the several changes in the Constitution and Canons will be explained more fully in the report which will accompany their presentation to the General Convention in October next.

DECLARATION.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Church in the Dioceses within the United States of America, represented by the Bishops, Clergy, and Laity of the Protestant Episcopal Church, in General Convention assembled, makes the following declaration:

This Church, as an integral portion of the One Holy Catholic and Apostolic Church, holds the Faith maintained by the undivided Church, defined in the Creeds commonly called the Apostles' and Nicene Creeds, and divinely set forth in Holy Writ; receives the Canonical Scriptures of the Old and New Testaments as the Word of God, and as containing all things necessary to salvation; ministers the two Sacraments ordained by Christ Himself, with unfailing use of Christ's Words of institution and of the elements ordained by Him; and continues steadfast in the Apostolic Ministry of Bishops, Priests, and Deacons.

And this Church, taking order for the alteration of the Constitution adopted at Philadelphia in the year of our Lord one thousand seven hundred and eighty-nine, with the amendments thereto heretofore adopted, in the manner and form in said Constitution provided, hereby in amendment and in place thereof sets forth and establishes the following Constitution.

Constitution

ARTICLE I

SECTION 1. There shall be a General Synod of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately; and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, but every act of the General Synod must be adopted by both Houses, and be certified by the signatures of the Presiding Officer and of the Secretary of each House.

SEC. 2. Every Bishop of this Church having jurisdiction, and every Bishop-Coadjutor, shall have a seat and vote in the House of Bishops, and Bishops whose resignation of jurisdiction shall have been accepted, shall have seats therein. A majority of all the Bishops entitled to vote, exclusive of Missionary Bishops, shall be necessary to constitute a quorum for the transaction of business.

SEC. 3. The House of Bishops shall, by a majority of all entitled to vote in the said House, elect from its own number a Primus, to be its Presiding Officer and to discharge such duties as may be prescribed by the Canons of the General Synod, or, for its own needs, by the House of Bishops. The Primus shall hold office for life unless he resign, or be removed for incapacity, or for canonical cause.

SEC. 4. The Church in each Diocese which shall have been admitted to the General Synod, shall be entitled to be represented in the House of Deputies by not more than three Presbyters, canonically resident in the Diocese, and three Laymen, communicants of this Church and having domicile in the Diocese. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

A majority of the Dioceses entitled to representation shall be represented by Clerical Deputies, and also a majority of the Dioceses so entitled shall be represented by Lay Deputies, to constitute a quorum for the transaction of business. The absence of a majority of the Deputies of either order of any Diocese shall not invalidate the representation of such Dioceses so long as there be present one or more Deputies of either order. If any Diocese be not represented, or be represented in one order only, such Diocese shall nevertheless be bound by the acts of the General Synod.

On any question the vote of the majority of the Deputies present shall suffice, unless otherwise ordered by this Constitution, or unless the clerical or lay representation from any Diocese require that the vote be taken by orders; and in all cases of a vote by orders the two orders shall vote separately, each Diocese having one vote for its Clerical and one for its Lay representation, if present; and the concurrence of the votes of the two orders, by not less than a majority in each order of all the Dioceses represented in that order at the time, shall be necessary to constitute a vote of the House.

SEC. 5. In either House any number less than a quorum may adjourn from day to day. Neither House during the session of the General Synod shall adjourn, without the consent of the other, for more than three days, nor to any place other than that in which the Synod shall be sitting.

SEC. 6. One Clerical and one Lay Delegate chosen by the Convocation of the Clergy and Laity of any Missionary Jurisdiction of this Church shall have seats in the House of Deputies without the right to vote.

SEC. 7. If at any time during the session of the General Synod, either House shall desire that the two Houses sit together for conference and better mutual understanding as to any designated question, a joint session may be held under such provisions and rules as the General Synod may hereafter provide; but no vote shall be taken in the joint session on such question.

ARTICLE II

The General Synod shall meet on the first Wednesday of October in every third year after the year one thousand eight hundred and ninety-eight, at such places as shall be appointed by the Synod; and if there shall appear to the Primus sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be called in accordance with canonical provisions of the Synod.

ARTICLE III

SECTION 1. For the purposes declared in this Constitution, and under the limitations therein prescribed, the General Synod is the Supreme Legislative Authority in this Church, and, in addition to such powers as are in other Articles of this Constitution expressly or by implication conferred upon it, shall have exclusive power to legislate upon the following subjects:

(*a*) The qualifications and conditions for making, ordaining, and consecrating Bishops, Priests, and Deacons.

(*b*) The conditions for the formation, division, and rearrangement of Dioceses, and the relations of Dioceses to each other.

(*c*) The foreign relations of the Church.

(*d*) The general missionary, educational, and charitable work of the Church.

SEC. 2. The General Synod shall also have power to enact Canons of Discipline, and exclusive power to enact Canons defining the offences for which Bishops, Presbyters, and Deacons may be tried, and determining the penalties; such penalties being either admonition, or suspension, or deposition, or degradation from the Ministry. But whenever the sentence of suspension is pronounced, it shall specify on what terms, or at what time, the penalty shall cease.

The court for the trial of a Bishop shall be composed of Bishops only. The mode of trial of a Bishop and all proceedings regulating the same, including the form of the judgment to be rendered, and of the sentence thereupon, and the modification or remission of such sentence, shall be prescribed by ordinances to be enacted by the House of Bishops.

The mode of trial of Presbyters and of Deacons, and the proceedings regulating the same, including the form of the judgment to be rendered and of the sentence thereupon, shall be prescribed by the Diocese in which such trial is had, or by the Province with the consent of the said Diocese.

Upon questions of doctrine a final appeal may in all cases be taken to the House of Bishops, and upon such appeal no question of fact shall be reviewed. All trials shall be public, except by the consent of the accused. No one but a Bishop shall pronounce sentence upon any Bishop, Presbyter, or Deacon.

SEC. 3. The General Synod shall have further power to provide by Canon for the exercise of discipline by the Bishop of a Missionary Jurisdiction over Presbyters and Deacons canonically connected therewith unless such provision have been made by the Province with which such Jurisdiction is united, and assented to by said Bishop.

SEC. 4. The powers not committed to the General Synod or to the Provincial Synods by this Constitution, nor prohibited by it to the Dioceses, are reserved to the Dioceses respectively, save that no Diocese or Province shall legislate in regard to doctrine or worship. The right belongs to each Diocese to legislate for its own diocesan interests, and to delegate authority belonging to it, as is hereinafter provided to the Province with which it is united, as provided in Article IV.; but no Diocese or Province shall by its legislation contravene

his Constitution, or any Canon of the General Synod enacted in conformity therewith.

ARTICLE IV

SECTION 1. The Dioceses and Missionary Jurisdictions shall be united into Provinces by the General Synod in such manner and under such conditions as shall be provided by Canon. The bounds of such Provinces shall be determined by the General Synod, and may at any time thereafter be changed by the General Synod, with the consent of the Provinces concerned. Every Province must include not less than five contiguous dioceses.

SEC. 2. In each Province a Synod composed of the Bishops, and of the Clergy and Laity, shall be constituted by the action of a majority of the Conventions of the Dioceses within such Province, and of the Bishops therein, for the exercise of such legislative powers, not inconsistent with the Constitutional powers of the General Synod, as may by such action be delegated to it; but no Diocese shall be bound by any legislation of said Synod until it shall have entered into union therewith. Such Synod may provide a uniform mode of trial of Presbyters and of Deacons for such of the Dioceses and Missionary Jurisdictions in said Province as shall have consented thereto by entering into union with the said Synod, and an appeal may be had by the accused, under rules provided by such Synod, from the decision rendered in any such trial upon all questions of law, and by either party upon questions of doctrine, to a court composed of the Bishops of the Province exclusive of the one in whose jurisdiction the decision was rendered. But no question of fact shall be reviewed upon any appeal.

SEC. 3. The Bishops of each Province shall elect one of their number to be Primate of the Province.

ARTICLE V.

SECTION 1. In every Diocese the Bishop, or Bishop-Coadjutor, shall be chosen agreeably to such rules as shall be prescribed by the Convention of that Diocese. Missionary Bishops shall be chosen by the House of Bishops in accordance with canonical provisions of the General Synod.

SEC. 2. A Bishop shall confine the exercise of his office to his own Diocese or Missionary Jurisdiction, unless requested to perform some episcopal act in another Diocese or in a Missionary Jurisdiction by the Ecclesiastical Authority thereof, or authorized and appointed by the House of Bishops to act temporarily, in case of need, beyond the territorial limits of the United States.

SEC. 3. No one shall be ordained and consecrated Bishop until he shall be thirty years of age; nor without the consent of a majority of the Bishops of this Church, exercising jurisdiction in the United States. No one shall be ordained and consecrated Bishop by less than three Bishops.

SEC. 4. A Bishop may not resign his jurisdiction without the consent of the House of Bishops.

SEC. 5. Bishops may be consecrated for foreign lands upon due application therefrom, with the approbation of a majority of the Bishops of this Church entitled to vote in the House of Bishops, certified to the Primus under such conditions as may be prescribed by Canons of the General Synod. Such Bishops shall not be entitled to vote in the House of Bishops, nor shall they perform any act of the episcopal office in any Diocese or Missionary Jurisdiction of this Church, unless requested to do so by the Ecclesiastical Authority thereof.

SEC. 6. The House of Bishops shall have the right to meet at any time for purposes other than legislative action.

ARTICLE VI.

SECTION 1. In every Diocese there shall be a Standing Committee, which shall be appointed by the Convention of the Diocese.

SEC. 2. When there is a Bishop in charge of the Diocese the said Committee shall be his Council of Advice, and when there is no such Bishop it shall be the Ecclesiastical Authority of the Diocese.

ARTICLE VII.

SECTION 1. A new Diocese may be formed and erected, with the consent of the General Synod and of the Provincial Synod first had and obtained, out of an existing Diocese, or by the junction of two or more Dioceses or parts of Dioceses, or in a Missionary Jurisdiction, but such consent shall not be given unless the proposed Diocese contain at the time the consent is given at least ten duly organized and self supporting congregations, and ten presbyters who have been for at least one year canonically resident, and, for the same period, holding a cure within the bounds of such proposed Diocese and qualified to vote for a Bishop. Nor shall such consent be given if thereby any existing Diocese shall be so reduced as to contain at the said time less than fifteen such duly organized and self-supporting congregations and fifteen presbyters residing therein and qualified as above mentioned, nor without the approval of the Bishop or Bishops and of the Convention or Conventions concerned, nor until the General Synod has satisfactory assurance of a suitable provision for the support of the Episcopate.

SEC. 2. In case a Diocese shall be divided into two or more Dioceses, the Bishop of the Diocese divided may choose the Diocese to which he will be attached, and shall thereupon become the Diocesan thereof; and the Bishop-Coadjutor, if there be one, may choose the one to which he will be attached, and if it be not that chosen by the Bishop, he shall be the Diocesan thereof.

SEC. 3. In case a Diocese shall be formed out of parts of two or more Dioceses, each of the Bishops and Bishops-Coadjutor of the several Dioceses out of which the new Diocese has been formed, shall be entitled in the order of seniority of consecration to the choice between his own Diocese and the new Diocese so formed. In default of such choice the new Diocese shall have the right to choose its own Bishop.

SEC. 4. Any new Diocese shall be admitted into union with the General Synod on its acceding to this Constitution, under such conditions as may be determined by the Synod.

SEC. 5. The General Synod may accept the cession of a part of the territory of a Diocese when the Bishop and Convention of a Diocese shall propose such cession, and three-fourths of the parishes in the ceded territory, and also the same proportion in the remaining territory, shall consent thereto: *Provided* that such cession shall have been approved by the General Synod: and *Provided further*, that such action of the General Synod shall be by a vote of two-thirds of all the Bishops present and voting, and two-thirds of the House of Deputies, voting by Dioceses.

ARTICLE VIII.

No one shall be ordered Priest or Deacon until he shall have been examined by the Bishop and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons in that case provided may direct. No one shall be ordained and consecrated Bishop, or ordered Priest or Deacon unless he shall at the time subscribe and make, in the presence of the ordaining Bishop or Bishops, the following declaration:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

No one ordered by a foreign Bishop shall be permitted to officiate as a Minister of this Church until he shall have subscribed and made the aforesaid declaration.

ARTICLE IX.

The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, together with the Psalter, or Psalms of David, the Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, the Form of Consecration of a Church or Chapel, the Office of Institution of Ministers, and Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be the use in all the Dioceses and Missionary Jurisdictions of this Church. No alteration thereof, or addition thereto, shall be made unless the same shall be first proposed in one triennial meeting of the General Synod, and, by a resolve thereof, sent within six months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and adopted by the General Synod at its next succeeding triennial meeting by a majority of the whole number of Bishops entitled to votes in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies; the vote of each Diocese in this case being determined by the concurrence of the vote of both Orders in that Diocese.

Provided, however, that the General Synod shall have power at any meeting to amend the Tables of Lessons, by a majority of the whole number of Bishops entitled to votes in the House of Bishops, and by a majority of the whole number of Dioceses entitled to representation in the House of Deputies.

ARTICLE X.

No alteration or amendment of this Constitution shall be made unless the same shall be first proposed in one triennial meeting of the General Synod, and by a resolve thereof sent within six months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and adopted by the General Synod at its next succeeding triennial meeting by a majority of the whole number of Bishops entitled to votes in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Duties; the vote of each Diocese in this case being determined by the concurrence of the vote of both Orders in that Diocese.

[A summary of the proposed revision of the canons will be given next week.]—Ed.

The Church of England

FROM OUR SPECIAL CORRESPONDENT

Lord Rosebery has selected for the see of Hereford Dr. Percival, headmaster of Rugby School, a distinguished educationalist, and an undistinguished Churchman. When the agitation against the Welsh Suspensory Bil, which was to prepare the way for the Disestablishlishment Bill, was at its height, Dr. Percival published a letter in which he cynically recommended Welsh Churchmen to allow themselves to be disestablished and disendowed peaceably and quietly. For this piece of political service Dr. Percival has now received his reward. It remains to be seen whether his position at Hereford will be altogether pleasant. The Churchmen of the diocese can hardly be expected to renounce the active practical sympathy with their Welsh brethren which they hitherto manifested. And as the diocese of Hereford is one of those which is affected by the Welsh Disestablishment Bill which will be re-introduced into the House of Commons in a few days, there cannot fail to be a certain amount of friction between the bishop and his clergy. When the measure was last before the country, Churchmen throughout the diocese took a most active part in opposing it, and the new bishop will therefore find himself at variance with the great majority of his clergy at the very outset of his career. It is now more than a quarter of a century since the premier's right of nomination to bishoprics has been exercised with so cynical a disregard of spiritual interests, or since a nomination has been received with so loud a storm of disapproval, The press, from *The Times* to the least influential local journal, reflects the feeling of the diocese, and condemns the nomination in no measured terms. It would be well if the Church were to protest vigorously against its highest offices being filled by men of the stamp of Dr. Percival, who are appointed either as a reward for political opportunism, or as a recognition of mere academic distinction.

It is worthy of note that the headmastership of Rugby School seems to have established its position as a stepping stone to ecclesiastical office, as the vicarage of Leeds has also done. Arnold's successor, Dr. Tait, left Rugby to become bishop of London, and subsequently archbishop of Canterbury. Dr. Temple went from Rugby to see of Exeter, and thence to London. And Dr. Jex Blake, Dr. Percival's predecessor, is now dean of Wells.

The Bishop of Gloucester and Bristol, who recently received a memorial from his clergy protesting against the consecration of Senor Cabrera, and who promptly replied to it by a letter expressive of his own grave anxiety, and of his sympathy with the memorialists, makes a noteworthy allusion to the subject in his annual pastoral letter. After hoping that the Church will "express a formal and synodical disapproval of the act, leaving to the actor all the momentous responsibility of the consequences of it," he proceeds to say, "That the consequences may, in the sequel, be much more grave than we may at present

suppose, is, I fear, only too probable." In one or two dioceses counter-memorials have been presented to the bishops, expressive of sympathy with the action of the archbishop of Dublin, but they have aroused little interest, and have not obtained, among the few signatures attached to them, any of real weight. The matter came before both Houses of Convocation for the Province of Canterbury on February 7th. In the Upper House the Bishop of London introduced the matter as "one of very grave importance, not to be passed over without very careful examination indeed." The Bishop of Gloucester and Bristol seconded the Bishop of London's resolution, which was to the effect that the House disclaimed any responsibility in the matter until after the Lambeth Conference, and it was carried unanimously, A much more strongly worded resolution was introduced into the Lower House, and carried by a large majority. It calls upon the primate and the Upper House "to consider what steps should be taken to vindicate the integrity of the Church of England, by showing that she is clear of all responsibility in this matter, and thus to alleviate the anxiety of many of her devoted members." Archbishop Plunket has the courage of his opinions, but he cannot afford to ignore or to discount the value and gravity of resolutions so weighty, so sternly worded, so unanimously supported.

The Pastoral letter of the American bishops has received the warmest of welcomes at the hands of the Church press. Several journals have given it *in extenso*, all have commented on it as a timely and manly vindication of the Catholic Faith. It is greatly to be wished that the bishops of the English bench would follow the example so admirably set by their American brethren, and that they would unite, at least occasionally, in the re-assertion of those positive truths which are the object of attack from the foes of the faith. For upon them the responsibility lies of vindicating the doctrine of the Church, and of checking any attack upon the Catholic verities, and their policy of silence is often harmfully misinterpreted.

Anglicans have too long been content merely to rebut the attacks of Roman controversialists, and to assume an attitude of defense. The war has lately been carried into the enemy's camp by the Bishop of Manchester, who has delivered a series of very remarkable sermons against the claims of the Papacy from the pulpit of his cathedral. The course was attended by many hundreds of the hard-headed business men of Manchester, and Roman aggression, which is determined and vigorous in that city, has received a decided check. The bishop's action is a pleasant indication that the tables are about to be turned upon the Roman controversialist, no less by the significant admissions of the validity of Anglican Orders recently made by several impartial Roman divines, than by the growing confidence of Anglicans in the strength and Catholicity of their own position, and in the vulnerability of the defenses of Rome herself.

The death of the Rev. Bryan King recalls the story, now forty years old, of the Protestant riots at St. George's-in-the-East, when for many Sundays in succession the church was at the mercy of an organized Protestant mob, who interrupted the services and insulted the clergy. Mr. King's courage and perseverance were well nigh invincible, but after eighteen months of struggle he was forced to purchase peace by resigning the charge of the parish, and thus to close a disgraceful chapter in the history of English Protestantism. From St. George's sprang St. Peter's, London Docks, the scene of Father Lowder's life-long labors, in whose biography the story of the fight for Catholic doctrine and ceremonial is admirably told. Mr. Bryan King had for thirty years previous to his death held the little country cure of Avebury, near Stonehenge.

The Feast of the Conversion of St. Paul was observed at St. Paul's Cathedral with accustomed solemnity. At the High Celebration the organ was supplemented by a large orchestra, and M. Guonod's *Messe Solennelle* was rendered in a way which would have satisfied the great composer himself, who recorded so enthusiastically his appreciation of the St. Paul's music. At Evensong the greater part of the oratorio *St. Paul* was given as the anthem, and the congregation filled the vast nave to the western doors. The Cathedral, under the wise and loving care of the present dean and chapter, becomes more and more the centre of the religious life of the great city, and is a home of stately and reverent worship. The authorities have now received about $100,000 in response to their appeal for $500,000 to complete the interior decoration of the Cathedral.

Following, as it did this year, closely upon the Laudian commemoration, the annual commemoration of King Charles the martyr attracted more public attention than it has won in recent years. At St. Margaret Pattens, in the City of London, solemn Evensong was sung on Jan. 29th, and there was a High Celebration on the following day, rendered with all the musical and ceremonial splendor for which the Church is noted. There are six churches in England dedicated in honor of King Charles, who, whatever his faults of character, may be accounted a martyr for the cause of the Church, since by renouncing episcopacy he might have saved his head.

A few clergy in the diocese of Bangor have put out a scheme for the Disestablishment, without the disendowment, of the Church in Wales. Their labors are obviously superfluous, as the Welsh Liberationist thinks only of disendowment and plunder, without which disestablishment would not at all content him. The promulgation of the scheme had the undesirable effect of strengthening the weak-kneed Churchmen who are anxious for any compromise which shall secure the Church good terms in the event of disestablishment. Evidence is not wanting that some, at least, of the Unionist party in the House of Commons would be heartily glad to get the Church question out of the way, at the expense of the Church. But for Churchmen to support the party of compromise and concession would be an act of dishonesty and disloyalty. The endowments of the Church are the property not only of the present, but of future generations, a sacred trust which cannot be relinquished at the bidding of any group of time-serving politicians, in the vain hope of securing a shadowy peace.

The Bishop of St. Asaph is so valiant a fighter in the cause of Church defense that his opponents, in their anxiety for his suppression, occasionally resort to the most disonorable methods of attack. *The Daily News*, the official organ of the ministry, in a recent leading article, accused the bishop of "habitually speaking of Nonconformists as if they were heathen, or sometimes as if they were hardly human beings." The bishop courteously asked for the production of a single instance of this habitual practice, which could hardly, he said, be difficult. *The Daily News* replied to the bishop in another leader, in which, failing to adduce the required evidence, it contented itself, *more Hibernico*, by preferring a second, and equally false charge. It it certainly significant of the weakness of the Liberationist case that the responsible organ of the Ministerialists should condescend to calumnies of this character.

Canada

The delegates from Toronto, Huron, Niagara, and Algoma dioceses to the conference on the increase of the episcopate, met on the 12th in the synod office, Toronto, and a prolonged discussion took place as to the best means of accomplishing the desired increase. It was stated that the Rev. Dr. Mountain, rector of the Mountain Family memorial church, Cornwall, had written a letter stating that he has provided in his will the means for creating a new diocese, to be known as the diocese of Cornwall, in the eastern part of the province. Several recommendations were made as to a re-arrangement and new division of the dioceses represented, and the creation of one, if not two, new dioceses. The necessary question of funds came up, and the conference were advised to consider carefully how these were to be obtained in creating new bishoprics. A number of fresh suggestions were made next day, but no decision was arrived at, and the committee adjourned till the 19th of March, when it is expected that some definite plan will be formed. It would seem from some extracts read by the Bishop of Toronto at the meeting from a letter received by him from the Bishop of Algoma, that the latter did not approve of the plan for a division of Algoma. The reports read at the annual meeting of the Ministering Children's League in Toronto lately, show how much work has been done by the little ones. They support a bed in Victoria Hospital for sick children and help one in St. John's Hospital for women. In addition, they have done much during the winter to aid the poor both in Toronto and in St. John's mission, Seaton. They have also given largely to the zenana work in India. The dedication festival for the 14th anniversary of St. Mark's church, Parkdale, was held on the 20th ult. The music at Evensong on the following Thursday was unusually fine, being rendered by the combined choirs of St. Mark's and St. Matthias'. Some beautiful gifts have lately been presented to Christ church, Campbellford, which has been greatly improved during the past year. A brass lecturn, brought from England, was the most costly of these gifts, and is a very beautiful specimen of art. It was intended to be ready for Christmas, but only arrived in time to be dedicated at the Epiphany service. A band of 24 young girls, the "Willing Workers," have earned enough to purchase a font, which is to be placed in position by Easter Day. A disastrous fire broke out in Trinity college school, Port Hope, on the night of the 9th. No lives were lost, but the boys (150 in number) and masters escaped with very little clothing. The total loss is estimated at $80,000. Arrangements were made by which the work of the school was continued in the town without interruption. The rural deanery of West Simcoe met at Allandale, Feb. 12th and 13th. A Quiet Day was conducted at St. George's church, Toronto, on the 25th, for the clergy of the rural deanery, beginning with an early Communion.

At the February meeting of the Clerical Association o London, diocese of Huron, it was decided that a series of special services should be held the first week of Lent, beginning with Ash Wednesday, in all the city churches. It was arranged to hold a Mission in St. James' church, London, from Feb. 24th to March 7th, the missioner, the Rev. F. E. Howitt, of Hamilton. The subject of Church extension was discussed at the meeting of the ruri-decanal chapter of Middlesex in St. John's school house, London, and committees were appointed to inquire into the practicability of establishing new stations at various points in the diocese. An able paper on "Personal Consecration," was earnestly discussed. The annual meeting of the Sunday School Association of Middlesex was held at the same place in the evening. The vestry of Christ church, Chatham, has decided to purchase a property to be repaired and used as a rectory, at a cost of $3 500. Addresses were given by the Bishop of Huron and others at the annual missionary meeting in memorial church, London, in February. The first of the series of annual missionary meetings, in connection with the city churches, was held in St. George's church, London, on the 5th. The Bishop of Huron was present and a number of the clergy.

A movement has been set on foot to interest the churches in Kingston and its neighborhood (diocese of Ontario) to co-operate in raising funds to purchase the Merchant's Bank building there, and convert it into a deaconess home and hospital. Although it is customary to speak of the various parishes in the city of Kingston, it appears that the limits of each have never been definitely fixed. It is now proposed to do this. Hitherto St. George's cathedral has been in reality the parish church and all the other churches have been chapels of ease to the cathedral. The Rev. T. Cooper Robinson, six years missionary in Japan, now at home on furlugh, has been lecturing in the diocese of Ontario in February, and has attracted large audiences. The parish of Moulinette and Osnabruch was visited by the Bishop of Niagara on the 1st, on behalf of Archbishop Lewis, who was unable to undertake it. St. David's church, Wales, was consecrated, and 115 persons confirmed.

The free-seat system has been recently introduced into Christ church, Niagara Falls, and is found to work very well, both congregation and funds being on the increase since. The Brotherhood of St. Andrew assists the church wardens in the management of church affairs. The amount raised by the Ladies Aid of St. Thomas' church, St. Catherine's, is larger this year than for several years previous.

The beautiful memorial font and baptistery in memory of the late Bishop Williams, of Quebec, has just been placed in position, as well as the mosaic pavement surrounding it, in St. Matthew's church, Quebec. It is composed principally of onyx, and has cost about $1,200. The report of the Archdeacon of Quebec, Dr. Roe, for the district of St. Francis, this year, is an exhaustive account of church work in that part of the diocese of Quebec for the last 27 years, the period of time that the archdeacon has been engaged in the work there. The report is very encouraging. The separate cures with resident clergy have more than doubled in the time, 35 new churches have been built and 22 parsonages. In 1868 the funds raised in the district for all Church purposes were $8,000; in 1893, they amounted to $28,500. It seems evident that progress of a most substantial character has been made.

Bishop Courtney, of Nova Scotia, sailed for England from New York on Feb. 13th. The venerable rector of the parish of Shelburne, N. S., Dr. White, who has been 66 years in Holy Orders, and is now is his 89th year, is still equal to a certain amount of Church work. He has been 59 years rector of Shelburne, and in one family has baptized four generations and married three. The meeting of the deanery of Annapolis took place at Weymouth, Feb. 12th and 13th. On the second day service was held at St. Peter's church in the morning, and St. Thomas' in the evening, at both of which the visiting clergy assisted. The position of clerical secretary of the diocese of Nova Scotia, vacant by the departure of the Rev. Dr. Partridge for Fredericton, has been filled by the appointment of the Rev. T. O. Ruggles, of Halifax.

Bishop Kingdon held Confirmations at Andover and Grand Falls on the 22nd and 23rd. These had been postponed from

September last on account of the bishop's illness. Two persons received adult Baptism at the service on the first day. Mrs. Medley, widow of the late Metropolitan, has made generous gifts to two churches in the diocese of Fredericton lately —a handsome Communion table and other articles of church furniture to the church at Glen Falls, and to the church at Four Falls now building, a Communion table and $1,000 towards a stained glass window. It is understood that Dr. Partridge, of Halifax, will take up his duties as dean of the cathedral at Fredericton about May 1st.

At the opening of the Convention of St. Andrew's Brotherhood at Woodstock, diocese of Huron, on Feb. 7th, addresses of welcome were given by the Bishop of Huron, the mayor, and the rector of St. Paul's, Woodstock. Among the speakers at the convention were the Bishop of Niagara and many of the clergy from various parts of Canada. It was decided that if an invitation were sent from Montreal, the next meeting of the Brotherhood should be held in that city in the autumn of 1896. At the conclusion of the convention, the hymn, "Lord, speak to me," was sung, all kneeling.

The opening sermon at Christ church, Vancouver, B. C., was preached Feb. 17th, by Archdeacon Horton, of Winnipeg. The Bishop of Columbia has been ordered by his physicians to take a sea voyage after his late severe illness, and has gone home to England accompanied by Miss Perrin. The Church members in the diocese of New Westminster number nearly 7,000, of which over 1,000 are Indians. A part of the parsonage at Yale was destroyed by fire lately, but by great efforts the church was saved. At the meeting of the synod in February no decision was arrived at as to the election of a bishop for New Westminster. The Rev. Canon Thornloe, of Sherbrooke, diocese of Quebec, seems to have been the choice of the laity, but as no agreement could be made, the synod finally determined to refer the matter under the canon to the Bishops of the Civil Provinces with three other associated with them.

The synod of the diocese of Qu' Appelle having repudiated all responsibility with regard to St. John's College and School, they have passed entirely out of the hands of the Church. The land and buildings have been bought by a company who intend to form an agricultural school for young Englishmen who wish to learn farming. The Bishop of Qu' Appelle preached the dedication sermon at the opening of the new church of St. Paul's at Regina, on the 24th. Upwards of 4,000 immigrants have settled in the northern part of the diocese of Calgary during the past year.

A church is to be erected at once in the mission of McGregor, diocese of Rupert's Land. This mission covers an area of 500 square miles, but the Church people are so poor there, that up to the present they have been unable to build a church. Now, however, funds have been obtained, plans have been secured and approved by the archbishop, and the church will open free of debt. The Primate is sufficiently recovered from his illness to go about his work again. There are 14 clergy actively at work in the city of Winnipeg. Archdeacon Phair collected about $1,000 for the Indian work during his trip to the eastern provinces, from which he has just returned to Winnipeg.

The first meeting of the executive committee of the diocese of Montreal since the synod met, took place Feb. 12th, the Bishop presiding. The Bishop of Huron visited Montreal in the end of February, preaching at Trinity church on the last Sunday before Lent. He gave a lecture on his recent trip to Palestine on the following day. The ninth annual meeting of the diocesan board of the Woman's Auxiliary took place on the 19th. The attendance of country delegates was very good. There was a service with celebration of the Holy Communion and address by the Bishop, in the cathedral on the morning of the first day. A public missionary meeting was held on the first evening, at which the Rev. T. Cooper Robinson lectured and exhibited lime-light views of Japan. A reception was held on the evening of the second day, at which Lady Aberdeen was present. It is thought that a mission will have to be opened in connection with St. Martin's church, as the rapid growth of the city in that neighborhood requires fresh church accommodation. The rector, the Rev. G. Osborne Troop, was one of the Montreal representatives at the St. Andrew's Brotherhood Convention. It is expected that the new Andrew's Home will be ready to receive immigrants at the opening of navigation.

New York City

At the Galilee mission an illustrated Bible lecture is delivered every Monday night during Lent.

At St. George's church an organ recital is being given every afternoon during Lent, by Mr. W. S. Chester, the organist of the church.

It is announced that Bishop Potter has promised to make his regular visitation to St. Ignatius' church, the Rev. Arthur Ritchie, rector, which he has not done for nearly three years.

At the church of the Ascension, a musical service was held on the afternoon of the 2nd Sunday in Lent, when part of Gounod's "Redemption" was rendered, and Mercadante's "Seven Last Words."

On the evening of Tuesday, March 12th, the Rev. Dr. R. B. Fairbairn delivered the second lecture in the Bishop Paddock course at the General Theological Seminary, taking for his subject, "The exercise of the dogmatic office by the Church."

A wealthy and well-known layman of the Church, Mr. William Remsen, was buried from Grace church, Wednesday, March 6th. He was a member of an old family of this locality. He was one of the founders of the St. Nicholas Society, and a leading member of the American Geographical Society.

At the church of the Holy Communion, the Rev. Dr. Mottet, rector, a notable feature of the Lenten services is a series of addresses on "Some missionary inspirations"—each address dealing with the life of one of the great missionary heroes of the past.

At St. Michael's church, the Rev. John P. Peters, Ph.D., rector, a special service was held on the evening of the 2nd Sunday in Lent, in the interest of Indian mission work. Indian pupils from Hampton Institute were present, and a quartet from that institution took part.

The service for boys at St. Paul's chapel, the Rev. Mr. Geer, vicar, has begun with remarkable success. There was a crowded congregation at the first service last Friday, —hundreds of office boys, messenger boys, and news boys being present, and conducting themselves with propriety and reverence.

At Grace chapel a meeting of the local council of the Brotherhood of St. Andrew has just been held, at which was discussed "United brotherhood work." The leading speakers were the Rev. Dr. Geo. S. Baker, of St. Luke's Hospital, and Mr. Wm. W. F. Round, secretary of the New York Prison Association.

The 20th special musical service of the vested choir of Calvary church, the Rev. Dr. H. Y. Satterlee, rector, took place on the evening of Tuesday, March 12th. The choir rendered Stainer's "Daughter of Jairus," Mendelssohn's "Hear my prayer," and Martin's "Holiest, breathe an evening blessing." A feature of Lent in this parish is the circulation of cards giving suggested topics for private intercessory prayer for each week.

The Society of St. Johnland has issued its 24th annual report. The average number of inmates was 116½, and the cost per capita of caring for them $182.56. Free beneficiaries have during the year been received in 93 cases. The society was founded to maintain a home for aged men in destitute circumstances, and to care for friendless children. The total expenses of the year were $25 285.46 of which $5,336 26 was met by the income of invested funds. The school system has been reorganized.

At Columbia college another professor has been added to the School of Political Science. Prof. Clark, of Amherst college, has accepted the appointment. He is a graduate of Amherst in the class of 1872, and was one of the first American students to pursue political studies abroad. Since his return he has been connected with his *alma mater*, with Smith college, and, as a lecturer, with Johns Hopkins University. In the latter institution he was recently invited to the chair of political economy, but did not accept it. He is president of the American Economic Association.

A loan exhibition of objects of ecclesiastical art is preparing, under the patronage of the Bishop, the Rev. Dr. Houghton, of the church of the Transfiguration, and others. It will take place in rooms near the Tiffany building in 5th ave., opening on the 25th of the present month. The proceeds will go to the benefit of Church work at Peekskill, N. Y. It is hoped to have an interesting display of altar and church hangings and furnishings, clergy vestments, and articles of historic value.

On Wednesday, March 6th, took place the funeral of Hollaway W. Hunt, the old colored bell ringer, who had rung the chimes of Trinity chapel for the last 31 years. He was 70 years old and in his long term of service is said to have missed his duty on only two days. The services were held in the chapel, and were conducted by the Rev. Dr. Morgan Dix, assisted by the Rev. Dr. Vibbert and the Rev. Mr. Ritchie. Among those in the congregation were many weathy parishioners, several of whom had known the old bell ringer since their own childhood. A dirge was played on the chimes. The remains were interred at Woodlawn Cemetery.

In the course of Bible Readings by Miss Smiley, at St. Agnes' chapel, already referred to in the columns of THE LIVING CHURCH, the general theme Monday afternoons is "The prophets as revealers of the attributes and purposes of God." The subject of the opening reading was "Isaiah —the majesty of the person of Christ, and the magnificence of His promises." On March 11th she selected "Jeremiah—the justice and severity of God as a purpose of mercy to all nations." Succeeding topics will be as follows: March 18th, "Ezekiel—the glory of Christ in His Church and the design of God to restore all Israel;" March 25, "Daniel—Christ as the King of kings, and the appointed times in His eternal kingdom; April 1, "Hosea—the tender and triumphant love of God and His compassionate chastening of His people;" April 8, "Zechariah—the second coming of Christ in glory as the true goal of prophecy."

Dr. Bernard E. Vaughan, a prominent Churchman, died Monday, March 4th. He was but 32 years of age, and a native of Maine. In 1884 he came to this city and graduated three years later from the medical department of Columbia college, with high honors. Immediately after graduation he was called to the medical staff of St. Luke's Hospital, remaining associated with this great charity of the Church, until 1889, when he entered upon private practice, acquiring considerable reputation. At the time of his death he was assistant attendant physician at the New York Cancer Hospital, under Church auspices; physician at the New York Dispensary, an instructor in the Post-Graduate Hospital, and one of the medical staff of the New York Life Insurance Co. The funeral service took place Wednesday, March 6th, at the church of Zion and St. Timothy, and was conducted by the rector, the Rev. Dr. Henry Lubeck, assisted by the Rev. Dr. Baker, superintendent of St. Luke's Hospital. The interment was at Worcester, Mass.

The 25th anniversary of the beginning of the service of the Rev. John F. Steen, as vicar of Ascension memorial chapel, was celebrated with special exercises at the chapel on the 1st Sunday in Lent. There was an early celebration of the Blessed Sacrament, followed at 11 A. M., by the Confirmation of an interesting class, by Bishop Potter, numbering some 40 persons. The Bishop preached the anniversary sermon. In the course of his remarks he congratulated the vicar on the completion of so many successful years. He also congratulated the congregation on the prospect of removal to more ample quarters. The old Bloomingdale Methodist house of worship at 43rd st., near 8th ave., has already been purchased, and it is thought that the congregation will probably occupy it next autumn.

St. Barnabas' House has lately undergone an internal reorganization, so far as its methods of work are concerned. It is the intention of the City Mission Society under whose direction it is conducted, to make St. Barnabas' an active religious centre for the tenement-house neighborhood. For 30 years the institution has been a temporary home for homeless women and children. Various branches have been added to the general work, which now includes a kindergarten, industrial school, day nursery, dispensary, etc. At the last meeting of the executive board, it was decided to institute a change, with the purpose of broadening the scope. Sister Julia was appointed to be the executive head of the house, to be assisted in the near future by two or more deaconesses. In addition to attending to all the details of the place, these Sisters will visit the poor in the tenement houses of the neighborhood, and strive to bring them into spiritual contact with the mission. The City Mission Society has recently taken charge of the Italian church of San Salvatore, located immediately opposite St. Barnabas', and the industrial school connected with that church has been incorporated by St. Barnabas'. The following have been appointed a board of visitors: Mrs. Geo. S. Bowdoin, Mrs. J. Hampden Robb, Mrs. J. K. Whitaker, Miss Newbold, and Miss Edgar. They will make frequent visits to St. Barnabas', and act in its conduct, as an advisory committee.

At a meeting in the interest of Barnard College, held on the afternoon of Wednesday, March 6th, it was announced that $2,500 had been contributed by a person whose name was not given. This sum is to be applied to the fund for the purchase of the proposed site which contains 16 lots. Weekly meetings have been held at the homes of well-known people in the last few months, and much interest has been aroused in the college. At the meeting, Wednesday, addresses were made by Mr. Silas B. Brownell, the Rev. Dr. Brooks, ex-Mayor Hewitt, Miss Emily Jane Smith, and Mr. Charles C. Beaman. Mr. Hewitt spoke strongly in favor of colleges for women. Though the option on the property expired on March 1st, it is anticipated that there will be no difficulty in securing the site, provided the purchase money is in hand at an early day. A reception of the Barnard Club was held on the afternoon of Saturday, March 2nd, which served a double purpose. It was the occasion of the formal opening of the new club rooms in Carnegie Hall, and of a tribute to Dean Emily James Smith, of Barnard College. The hostesses were Mrs. Seth Low, Mrs. Arthur Brooks, Mrs. Plimpton, Mrs. Abbe, and Mrs. F. P. Bellamy. Many notable persons were present, among them being the poet, Edmund Clarence Stedman, the Rev. Dr. and Mrs. Morgan Dix, Bishop and Mrs. Potter, the author, Frank R. Stockton and his wife; Mr. and Frederic R. Condert, Mr. and Mrs. Louis C. Tiffany, Mrs. Charles Russell Lowell, President Seth Low, LL. D., the Rev. Dr. Brooks, Mr. and Mrs. Cornelius Vanderbilt, Mrs. Mary Mapes Dodge, Mr. and Mrs. Ripley Hitchcock, Mr. and Mrs. Lawrence Hutton, Mr. and Mrs. Geo. Haven Putnam, Mr. and Mrs. Russell Sage, Mr. and Mrs. H.O. Havmeyer, Mr. and Mrs. J. Pierpont Morgan, Mr. Frederick J. de Peyster, Mr. and Mrs. Gerard Beekman, Mr. and Mrs. Bayard Cutting, Miss Grace Dodge, Mr. and Mrs. Charles. A. Dana, Mr. Charles A. Sillman, and Mr. and Mrs. Montgomery Schuyler. The club is in no way connected with the college, except as being interested in its welfare. It was organized about three years ago for social aims, and down to the present has had no home of its own.

The four rooms which the club has now come to occupy have been handsomely decorated and fitted up for the convenience of the members.

Philadelphia

The Rev. Father Sargent, Superior of the Order of the Holy Cross, will preach a series of sermons, Sunday evenings, at 8 o'clock, during Lent, in St. Clement's church.

There will be special Sunday evening Lenten services at 8 o'clock in St. Mark's church, at which the Rev. Dr. A. G. Mortimer proposes to give a course of conferences on the Church's ministry of grace. On Thursday evenings there will be mission services with a series of lectures on the founders of the Church.

There was a special musical service at 7:30 P. M. at the church of the Incarnation, under the auspices of the parish chapter, Brotherhood of St. Andrew, when the vested choir, assisted by the Choral Society of over 100 voices, under the direction of Mr. Paul P. Kirchner, rendered the first two choruses from Haydn's Creation, Mr. W. B. Storer taking the bass solos. The Rev. Dr. K. S. Guthrie was the preacher.

The vestry of the church of the Epiphany have arranged with John Wanamaker, the purchaser of the church property at 15th and Chestnut streets, to retain possession of the building until April 2, 1896. When Mr. Wanamaker bought the property some time ago for $600,000, he paid $25,000 as an oarnest on the purchase money, and the vestry agreed to vacate the church by April next. Since that time the vestry has been in search of a site upon which to build, but, failing in their quest, made the arrangement with Mr. Wanamaker by which they will retain possession. In the meantime the congregation hopes to find a suitable lot. The balance of the purchase money will, of course, not be paid until Mr. Wanamaker takes possession, and for this reason one of the cherished projects of the church will be deferred. It was intended to take up the church of the Messiah, at Broad and Federal streets, as a mission enterprise, but the money to carry on the work will not be forthcoming until the Chestnut street property is placed in the hands of the purchaser.

A conference of Churchwomen was held in Holy Trinity parish house, 8th inst., which was attended by over 200 women prominent in the missionary work of the Church. Mrs. Thomas Neilson presided, and Bishop Whittaker opened the session with prayer and with a brief address on the reasons why women should not devote their entire energies to home missions, but should also spread the benefits of the Church abroad. The work of the day comprised the reading of several papers on "A Churchwoman's duty," and their discussion. Mrs. Mary E. Mumford read the first paper on "The duties of a woman of the Church to city missions," and the other papers were as follows: "To the Chinese," Miss Mary Smith; "To the Russian Jews," Mrs. J. H. Humphries; "To the Italians," Miss Elizabeth Roberts; "To the French," Miss Julia Percy Miel; "To the Negroes," Mrs. Mumford; "To diocesan missions," Mrs. J. Lewis Parks. At the afternoon session the following papers were read: "Domestic missions," Mrs. McCall; "Foreign missions," Miss Fanny Schuyler; "Loyalty to the Church," Mrs. Neilson. At the conclusion of the discussion following the reading of the last paper, the members of the conference attended service at Holy Trinity church.

Chicago

On Sunday morning, March 10th, Bishop Graves of the missionary jurisdiction of the Platte, preached in Grace church in the morning, and in Christ church in the evening. On Thursday he spoke of the work in his diocese, to the officers and members of the Woman's Auxiliary, at the Church Club rooms.

During the past week the Bishop of Springfield has visited several of the city parishes, and administered the rite of Confirmation.

Diocesan News

Connecticut

John Williams, D. D., LL.D., Bishop

In connection with the diocesan branch of the Woman's Auxiliary, a Quiet Day, with intercessions for missions, wa observed on Wednesday, March 6th, at St. Paul's, Bridgeport, conducted by the Rev. H. M. Sherman; St. Paul's, Wallingford, conducted by the Rev. Samuel Hart, D.D.; St. James', Winsted, conducted by the Rev. C. E. Woodcock; St. Paul's, Riverside, conducted by the Rev. F. R. Sanford; St. Phillip's, Putnam, conducted by the Rev. R. H. Nelson.

A new mission has recently been established at East Berlin, near Middletown. The Rev. Arthur J. Gammock has taken charge of this work, and will for the present hold services in a hall in the village.

The senior priest of the diocese, the Rev. B. M. Yarrington, who has been rector of Christ church, Greenwich, for the past 56 years, has recently tendered his resignation, to take effect April 28th. Mr. Yarrington was ordained deacon by Bishop Onderdonk Dec. 23, 1838.

The Woman's Auxiliary of New Haven county met for a Quiet Day in St. Paul's church, Wallingford, the Rev. J. E. Wildman rector, March 6th, at 11:30. After the reading of the Litany, Prof. Samuel Hart, D.D., of Trinity college, delivered an address on "The progress and prospects of Church missions," after which the devotions were continued, and another address was given on "The value of late work in God's vineyard."

Regular services are held at St. Paul's, Wallingford, on Wednesday and Friday evenings, and are being well attended. At Easter St. Paul's will probably become a free church. It is enabled to do so on account of generous bequests which have recently been made to it.

We have yet to hear of a single Connecticut clergyman who does not approve of the Bishop's Pastoral.

The Episcopal Church Home of Hartford has been given $1,000 by the will of the late William J. Tuttle, but it will not come into immediate possession of the gift.

On Feb. 24th Mr. W. C. Sturgis, of the Brotherhood of St. Andrew, addressed the young men of Christ church, West Haven, the Rev. R. H. Gesner, rector, and strove to encourage them in the work of the brotherhood and to bring before them its true objects and aims which, he said, had sometimes been lost sight of.

CHESHIRE.—The appeal issued in behalf of the Academy has thus far resulted in about $1,000, one-third of the amount needed for special purposes being sent in. For the permanent fund the committee have been assured of about $15,000 towards the $50,000 asked for. It is earnestly desired that the entire amount be secured before the close of the diocesan year, June 1st. At the present time there are 35 boarders besides several day scholars in the school.

MIDDLETOWN.—The death of the Rev. Dr. Samuel Fuller, which took place March 8th, removes one of the professors of the Berkeley Divinity School. He was born in Rensselaerville, N. Y., in 1892, and therefore was 93 at the time of his death. In 1822 he graduated from Union College, and became principal of Hudson Academy. Three years later he graduated from the General Theological Seminary. In 1830 he married Charlotte Kingman Greenleaf, daughter of Prof. Simon Greenleaf, of Harvard University. In 1859 he was appointed professor of Greek and New Testament Interpretation in Berkeley Divinity School, and retained his chair until 1883, when he became Professor Emeritus. He was editor of *The Churchman* in 1831 and acting president of Kenyon College in 1844 Among these whose education was partly received under his instruction are Bishops Niles, Thomas, Wells, Barker, Vincent, Leonard, and Nichols, Bishop-elect White, of Indiana, the Rev. Dr. W. H. Vibbert, of New York, the Rev. Chauncey B. Brewster, of Grace church, Brooklyn; the Rev. Dr. C. Ellis Stevens, of Christ church, and the Rev. James A. Blanchard, of St. James' church, Philadelphia, and others prominent in the Church. He was author of several works.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

On Friday of last week Mr. George H. Ridgely, master and acting chaplain in St. Alban's Academy, Knoxville, died suddenly and alone in his room. He was upon the bed with an open book in his hand when the fatal heart failure occurred, and he passed away without apparent suffering. The deceased was a candidate for Holy Orders, and had completed his studies for first examination in the Chicago Seminary. His bereaved family are members of Grace church, Galesburg, where he has been known and loved from boyhood. The affliction is keenly felt also at St. Alban's.

Maine

Henry Adams Neely, D.D., Bishop

The consecration of St. Mathias' church, Richmond, occurred Feb. 23. The service began at 11 o'clock A. M.; visiting friends from Augusta, Hallowell, and Gardiner, with the people of the town, completely filled the church. There were present besides the Bishop, the Rev. A. W. Snyder, of Augusta, the Rev. R. W. Plant, of Gardiner, the Rev. J. W. Sparks, of Waterville, and the Rev. W. F. Livingston. The music was led by a double quartette, and an eloquent sermon preached by the Rev. Mr. Plant. At the Holy Communion of which the Bishop was the celebrant, there was used for the first time a very beautiful set of altar linen, presented by Miss Jane Harward of Richmond. The Bishop in touching and congratulatory words, spoke of the early history of the mission. When the Rev. M. H. Wellman was in charge, a fund was started for the purpose, and this has been increased so that it was possible to consecrate the church at once on its completion, because it was free from all indebtedness. Until now services have been held in Grand Army Hall on Front st. Work upon the new church began last September. The architect is the Rev. H. G. Wood, of St. Paul's church, Beachmont, Mass., who has had remarkable success in designing very attractive churches in Providence, R. I., Ayer, Athol, and Winthrop, Mass., and elsewhere. The church is 48 feet long and 22 feet wide with an additional porch entrance and a projection on east side including sacristy and choir. The exterior has long sloping roof with the gables crowned with gilded crosses. The outside walls are shingled and, like many of the buildings recently erected, are left to take nature's coloring. The trimmings are painted in olive green. The interior walls are a light olive, while the rafters above are an oak green as are also the pews. The windows are in brown and green cathedral glass, blending with the color elsewhere and completing the harmony. The chancel furniture is of oak and includes an altar, a bishop's chair, clergy stail, credence table, hymn boards, and prayer desk, the last being the gift of Mr. Fred Lawrence of Augusta, in memory of his sister, Miss Carrie E. Lewis, a communicant of the Church, who died last September. A very beautiful altar cross is the gift of Mrs. Charles Barnes, in memory of her father and mother, Capt. and Mrs. Wm. L. Champney. It was manufactured by the Gorham Mfg. Co., of New York. The money for the pews was given by Gardiner friends. The cost of the lot was $300, and of the church about $1,500.

A quarterly meeting of the Woman's Auxiliary was held in Trinity church, Saco, Feb. 20th. After the usual service with sermon by the Bishop, and Holy Communion, the business meeting was held in the pleasant parlors of one of the members of the parish. Mrs. Neely presided. Nineteen delegates were present, representing six parish branches, viz: St. Mark's, Augusta; Christ, Biddeford; Christ, Gardiner; St. Stephen's, Kennebunk; St. Luke's cathedral, Portland; Trinity, Saco. The minutes of the last meeting were read, and a short report from the treasurer, stating that the whole sum for the Presque Isle scholarship, ($100) had been sent, $13 contributed to the deaconess' house in China, and $15 paid Archdeacon Joyner for travelling expenses; on hand at present, $188.57, of which $135.92 is for the united offering. Mrs. Neely stated with pleasure that the association is now sufficiently large and strong to be able to embrace in its Lenten labor several objects instead of a single one, as formerly. She therefore would suggest three: the deaconess' house at Shanghai, Archdeacon Joyner's mission, and the Indians. At the request of the president an account of the nature and progress of the Altar Society was given by Miss Stevens. A leaflet by A. L. T., on the subject of the united offering, was read by the secretary, and the ladies were reminded that this offering is to be presented in October, 1895. Mention was made by the president of the Junior Auxiliary which now numbers nine branches. It was proposed that this society assume the support of one or more children at the House of the Good Shepherd, Rockland. The president spoke of the Babies' Branch, a new offshoot of the Junior Auxiliary, and called the attention of the ladies to the tiny mite-box and book which were furnished each baby member. After some discussion concerning the working of the Church Periodical Club, and reports from one or two parishes as to its efficiency, the usual collection was taken, and the meeting adjourned to the parish house to meet the Bishop and clergy at lunch.

Easton

Wm. Forbes Adams, D. C. L., Bishop

EASTON.—The Standing Committee has assented to the election of the Rev. Dr. White, Bishop-elect of Indiana, in succession to Bishop Knickerbacker, deceased.

FAIRLEE.—The organ, which has for many years occupied a position in the gallery of St. Paul's, the Rev. C. T. Denroche, rector, will be repaired and moved from that place to the nave, and rebuilt near the chancel.

QUANTICO.—The Mite Society of Wicomico parish has been doing good work during the past year, and the amount in the treasury has grown steadily in consequence. The members of this society have the happy faculty of combining social enjoyment with their work, so that the time spent at their meetings is pleasantly as well as profitably employed. An organization of the Sunday school children was started recently under the name of Grace Children's League. The Rev. Wm. G. Woolford, rector of the parish, recently held service at the county alms house. The inmates, though unacquainted with the Prayer Book, manifested much interest and appreciation. It is Mr. Woolford's intention to continue these services regularly on the last Sunday in each month.

Southern Ohio

Boyd Vincent, D.D., Bishop

St. Andrew's mission, Chillicothe, started by the Rev. Edward G. Murphy, of St. Paul's church, about a year ago, has had a wonderful growth. Mr. Caleb Weed, a student from Sewanee, has been helping in the work and has been of great assistance. A vested boys choir has just been introduced. Bishop Vincent visited the mission on the afternoon of Sunday, March 3d, and confirmed a class of 10. The morning of the same day he confirmed a class of 12. Both classes were presented by the Rev. Edward G. Murphy. The collection taken up at the morning service for diocesan missions amounted to $57.50.

A very interesting meeting was held by the Christ church

(Dayton) ch pter of the Brotherhood of St. Andrew, on Feb. 25th. The subject for general discussion was, "The press." The meeting was open to all the men of the parish. The Rev. Dwight S. Marfield, of St. Andrew's church, opened the discussion in an admirable address of twenty minutes. The following sub-divisions of the subject were treated by the members of the chapter: "The newspaper and purity," "The newspaper and public confidence," "The newspaper and social life," "The newspaper and philanthrophy."

The noon-day Lenten services for men are being held in Christ church, Cincinnati, under the auspices of the Bishop and clergy of Cincinnati and vicinity, assisted by the members of St. Andrew's Brotherhood. The subjects have all been selected, and the addresses are made by a different clergyman each day.

Since the Rev. J. de B. Kaye, of Fern Bank, assumed charge of the mission at Addyston, the work has grown rapidly so that now there is an attendance of 100 in the Sunday school and an average of 125 at the Church service in the afternoon. A deaconess has been put to work in connection with the mission, and the good results of her presence are already seen.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The lectures on the Baldwin foundation connected with Hobart Guild, of the University of Michigan, are being delivered this year by the Rt. Rev. Nelson S. Rulison, D. D., assistant Bishop of Central Pennsylvania. General title, "Conscience." Feb. 25th, "The Spencerian philosophy of conscience a menace to modern society;" Feb. 26th, "The Genesis and universality of conscience;" Feb. 28th, "Historical sketch of theories of conscience;" March 1st, "Nature and office of conscience—conscience not judgment;" March 2nd, "Supremacy of conscience;" March 3rd, "Private judgment and authority."

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The Rev. J. Carpenter Smith, D D., of St. George's church, Flushing, has been appointed president of the Standing Committee of the diocese, in place of the Rev. C. H. Hall, D.D., who has resigned from the committee. The place thus made vacant has been filled by the election of the Rev. H. C. Swentzell.

BROOKLYN.—At St. Clement's church, the Rev. Robert E. Pendleton, rector, a St. Nicholas chapter was lately organized for the benefit of young men and boys over 13 years of age. It has classes in physical culture, bookkeeping, and business arithmetic and business forms, besides a cadet corps.

In the account of the fourth opera musicale given in connection with St. John's parish, it should have been stated that it was given in a private house and not in the church.

At St. Mark's church, Adelphi st., the rector, the Rev. Spencer S. Roche, will on Sunday evenings in Lent deliver a series of sermons on "The Cross of Christ, the touchstone of character." During the past four years about $10,000 has been paid of the indebtedness which was incurred in the erection of the church building. It is hoped that the mortgage which now stands at $24,500, will be reduced by Easter to $20,000.

At St. Luke's church, the Rev. Henry C. Swentzell, rector, the choir boys have been organized into a guild, under the direction of the assistant minister, the Rev. Rowland S. Nichols. Former choir boys are admitted also as members. On Sunday night, March 24th, "Gallia," and on Maunday Thursday night, April 11th, "The Crucifixion," will be sung by the choir. St. Luke's has a Ministering Children's League, which now numbers 56 active members—all little girls. The Sunday schools of St. Luke's and of St. James churches came together in the school building of the former parish on the evening of Feb. 22nd, and celebrated the occasion with national hymns and songs, stereopticon views and addresses, and other exercises of a patriotic character.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The Daughters of the King, of Christ church, Mobile, hold a mission Sunday school every Sunday afternoon in the Chapter House. It is intended for poor children, regardless of Church affiliation. It now numbers over 80. The superintendent is appointed each Sunday from the Brotherhood of St. Andrew Chapter of this parish. The members of this Chapter carry on a mission at Oak Grove, 14 miles from Mobile. There is no Church building within two miles of the place, and only about six communicants of the Church were there until recently, when Bishop Wilmer made a visitation and confirmed 11 persons.

It is now expected that Trinity church, Florence, will be fully completed by Easter.

Of the 82 congregations in the diocese, only 14 are entirely self-supporting; 13 are able by uniting in groups to pay the entire salaries of their clergy, and the remaining 55 are under the care of the missionary societies. For these 82 congregations there are at present but 29 clergymen in active work. One minister has seven congregations in five different counties, another has seven congregations in four different counties, and these counties are not by any means adjoining each other. In spite of this work, in 36 towns of over 500 population the Church has no representation and in 28 counties our clergy are never seen. It is possible to travel from Georgia across northern Alabama to Mississippi without passing through a county wherein the Church has lodgment.

The Choir Chapter of St. John's church, Mobile, contemplates holding a series of song services during the coming spring, the revenue from which will be used in paying the expenses incurred in putting their large pipe organ in excellent condition. The Guild Hall Chapter of the parish proposes at an early date to begin the erection of a Sunday school and Chapter building, necessitated by the growing demands of the parish. The Bishop recently confirmed a class of nine adults. Confirmation services are held here two or three times each year.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The preachers during Lent at the noonday services in St. Paul's Church are: The Rev. Messrs. Floyd W. Tompkins, John S. Lindsay, Charles H. Brent, Charles J. Ketchum, George J. Prescott and Henry S. Nash.

Sunday, Feb. 10th, the Bishop visited the Church of the Messiah and confirmed twenty-four, preached and celebrated the Holy Eucharist. This class is the largest for a number of years.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

FARIBAULT.—Bishop Grafton, of Fond du Lac, conducted a Pre-Lenten Retreat at Seabury Divinity school. A handsome cross has been placed in the tower of Seabury Hall. When illuminated with the electric light it can be seen distinctly for some distance.

Mrs. Sarah Trumbull Maney, widow of the late Rev. Solon W. Maney, a member of the first board of trustees of the Bishop Seabury mission and an instructor at Seabury Divinity school, entered into rest Feb. 12th, aged 89.

The ladies of the Good Shepherd parish organized the Bishop Whipple chapter of the Daughters of the King, beginning with 25 members. The Cathedral chapter of the Brotherhood of St. Andrew have presented to the new Guild house, in memory of the late Dr. Bill, two prayer books, two hymnals, and a large Bible, all handsomely bound, each bearing an appropriate inscription.

Bishop Whipple sends from his winter quarters at Lake Maitland, Fla., on the anniversary of his 73d year, a Lenten pastoral.

The memorial parish house of the cathedral has just been completed. It is built of brown stone and red pressed brick, presenting a very beautiful appearance. The cost will foot up about $10,000, with a seating capacity for 550. The building will be used for diocesan as well as parochial purposes and made a rallying point for diocesan gatherings. The chapel, lecture rooms and class rooms are so as to be made into one large hall when necessity requires it. The basement will be fitted up to contain a kitchen, lavatory and gymnasium. When thoroughly finished it will be the most commodious and best equipped parish house in the diocese.

FAIRMONT.—The parishioners have enlarged the rectory and made it more comfortable for the rector and family. Electric lights have been put into the church, and full choral Evensong will be the rule from henceforth.

LITCHFIELD.—The interior of Trinity church has been greatly improved. A new altar, and the proper altar light lately introduced, gives it a more dignified and Churchly appearance. The Rev. Mr. Ray, rector, is doing a grand work here.

MINNEAPOLIS.—St. Mark's church will hold a twenty minute service at noon during Lent.

The church of St. Ansgarius, the centre of Swedish work, through the kindness of friends East—$7,000 secured by Bishop Gilbert and $5,000 loaned by the Church Building Fund company—has been enabled to acquire the title to its property; the remaining $3,000 debt will be taken care of by the parishioners.

The new Gethsemane parish house, a description of which appeared in THE LIVING CHURCH some time ago, was dedicated Sunday, Feb. 17th, by Bishop Gilbert. The building is a memorial of the late Bishop of Indiana. The church adjoining the Guild house has been very much enlarged and beautified. The parish will now be able to take care of the general convention with ample accommodation. The rector, the Rev. J. J. Faude, who has just completed the fifth anniversary of his rectorship, has every reason to feel gratified over such a splendid showing.

ST. PAUL.—Bishop Gilbert, in his Lenten pastoral to the Sunday school superintendents and scholars, makes a strong appeal for a large offering on behalf of missions, and trusts that all Sunday schools will contribute this year.

Bishop Gilbert has appointed the Rev. C. C. Rollett, of Fergus Falls, dean of the Northern convocation *vice* Dean Davis, who has recently moved to the Southern convocation.

The parishioners of St. John's church have purchased a lot on the corner of Kent and Portland aves., where they intend to erect a church in the near future, the present membership having outgrown the capacity of the present building. A guild room annex will also be erected at the same time. Under the energetic rector, the Rev. Y. P. Morgan, the scope of Church work has extended so that a larger building is an imperative necessity.

A Pre-Lenten mission, conducted by the Rev. Percy Webber at St. Paul's church, Sunday, Feb. 24, brought out crowded congregations. It began with a Celebration at 9:30 A. M., the missioner preaching morning and evening. In the afternoon he delivered an address to "men only" on "Manliness." About 400 men assembled to hear him. The subject was handled in a powerful manner. Monday afternoon he gave an address to "women only" before a well filled church. In the evening he delivered another of his powerful sermons on "What think ye of Christ." Tuesday from 10: 30 until 3 P. M. he held a retreat for the clergy only. The attendance at this service was very large. In the evening the missioner preached at St. Peter's to a crowded church on "Temple building." He left for Duluth on the night train to conduct a mission. From there he will go to Maine on a similar mission.

All the Methodist churches of this city have united in observing Lent. Beginning with Ash Wednesday they will hold a series of revival meetings.

Confirmations administered by Bishop Gilbert: St. Paul's, Duluth, 6; Holy Apostles, 2; St. Sigfried's (Swedish), Cokato, 18; Emmanuel (Swedish), Litchfield, 18; Trinity, 13; Harris, 1; Grace church, Rush City, 4.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

NASHOTAH.—A series of addresses to the students on topics of general interest, by prominent laymen, has been arranged. On March 6th, the first was delivered by General Lucius Fairchild, ex governor of Wisconsin, on the subject of "the duties of U. S. consuls abroad." The speaker was introduced by Bishop Nicholson. The plan was very favorably received and the address was listened to with great interest.

President Gardner, who has been very ill for some time, is now slowly convalescing, and is able to be about his room. The Rev. Prof. Webb acts temporarily in his place.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

GRAND RAPIDS.—Daily services during Lent are being held in two or three of the parishes in the city. In St. Paul's memorial church a course of sermons has been arranged for Tuesday evenings, the preachers to be Bishop Gillespie, the Rev. Dr. Campbell Fair, the Rev. Woodford Law, the Rev. John Brewster Hubbs, the Rev. H. H. Johnston, the Rev. MacComb Duff, and the Rev. Dr. Reeves.

An interesting event occurred in the jubilee of 50 years of service of Mrs. T. B. Church, organist of St. Mark's church. A concert was given in her honor, followed the next evening by a reception arranged by Rev. H. Campbell Fair, in the chapel, when a large number were present to express their appreciation of her long and valuable services. The exercises were conducted by Dr. Fair in a felicitous manner. W. R. Shelby, in an appropriate speech, presented to Mrs. Church, in behalf of the rector, wardens and vestry, the life use of a pew in the church. In behalf of the Young People's society, John S. Lawrence presented congratulations, speaking of the exemplary faithfulness of Mrs. Church, and the feeling toward her of the younger people in the church, while T. J. O'Brien, in behalf of the older members, congratulated her, and spoke feelingly of her devotion to her work and the deep esteem which all feel for her. "Nearer, my God, to Thee" was sung, and short impromptu speeches were made by A. E. Worden, representing the merchants, A. D. Porter for the military, E. H. Hunt for the bankers, Mrs. B. R. Pierce for the Butterworth hospital, Mrs. William Cartwright for the choir, Mrs. E. R. E. Carpenter for the musical societies, and others. Special mention was made of the long connection with the church of Mrs. John Pierce, Mrs. Eliza Scribner, Misses Mary and Emily Cuming, George C. Nelson, Joseph Lomax and others. The reception closed with the singing of "Auld Lang Syne." Light refreshments were served during the evening. Letters of congratulation were received from many of the bishops, and from a large number of the prominent organists, each one sending his picture. Between $700 and $800 were also presented to Mrs. Church.

PENTWATER.—The snow blockades have interfered somewhat with missionary work, but the roads were clear in February long enough to make possible a visit to Pentwater by the Bishop and general missionary. A class of six persons was presented for Confirmation by the Rev. Woodford Law, and the Bishop preached a strong sermon from the text, "The Church that is in thine house." He pleaded earnestly for more piety in the Church, and more religion in the home. On a former visit the general missionary, with other passengers, was a prisoner in a day coach from Saturday night until Sunday afternoon, getting his first meal on Sunday at 6 P. M.

The Quiet Day services for the clergy were conducted this year by the Rev. Dr. H. H. Johnston, of Christ church, Detroit, in Trinity church, Marshall. Dr. Johnston's addresses were characterized by deep earnestness and sound sense. He spoke largely from his own experience concerning "the priest in his various relations, his temptations, spirit, inspiration, habit, method, and helps." The series proved wondrously helpful and suggestive. The instructions showed a mind keenly alive to the ministerial dangers of our time, as well as the sources of strength and power. The day throughout was uplifting, and made a most admirable prelude for Lent. At the noon-day hour, religious reading accompanied the generous refection prepared by the ladies of the church at the rectory. In the evening, Dr. Johnson preached to the general congregation upon the subject of "The heart as the central element in righteousness."

BATTLE CREEK.—The Quiet Day for women was held at St. Thomas' church, the Rev. Lewis Brown rector, upon Friday. The Bishop, assisted by the Rev. Dr. Johnson and the rector of the parish, celebrated the Holy Communion. Dr. Johnson gave the preliminary address upon "Conformity to the Will of God." Successive themes were: "The power of a consecrated life," "The Church's system considered as a means for spiritual culture," and "The transformation of character." A very interesting Bible study was introduced, showing the relationship between type and anti-type as seen in Joseph and Jesus. The devotional method of deepening the religious sense in the office of the Holy Eucharist, was splendidly portrayed. A large number of women were present, and remained throughout the day. At the close of the programme, Mrs W. G. Austin, of Kalamazoo, president of the Woman's Auxiliary of the diocese, delivered a most pertinent and happy address upon the work of the organization. It was a beautiful close of the spiritual feast. The diocese is under great obligation to Dr. Johnson for so admirably carrying out in illustration and truth the aim of both occasions.

Ohio

Wm. Andrew Leonard, D.D., Bishop

A meeting of the Central Convocation was recently held in Grace chapel, Massillon, the Rev. E. L. Kemp, rector. Upon close of Evening Prayer, and the administration of the rite of Confirmation, the Bishop delivered a clear and forcible sermon on the true and exalted position of the Virgin Mary in the Church, as opposed to the worship of the Virgin by the Romanist on the one hand and the negative bald idea of Protestantism on the other. The following morning the Holy Communion was celebrated by the Bishop, assisted by the dean, after which a business session was held, and reports from the rectors and missionaries were listened to. The election of officers ensuing, the secretary was requested to cast the ballot for the re-election of the Rev. E. L. Kemp as dean, and the Rev. H. M. Green as secretary. A report having been received from the North East Convocation relative to the advisability of the annual Convention meeting elsewhere than in Cleveland, called forth a spirited discussion, and a speech from the Bishop, in which he expressed himself as not being in favor of the proposed change, and thought that the traveling from place to place would detract from the dignity of such a legislative body. After some farther talk on this subject, an impartial and exhaustive paper was read by the Rev. H. P. LaGrabau, on "The relation of the Sacraments to the work of the Church." Discussion followed until the hour of twelve, noon, when Prayers for Missions was said, after which came an adjournment to the beautiful home of Mr. E. B. Upham, Esq., where a bountiful luncheon, prepared by the ladies of the parish, was partaken of. After-dinner speeches were made, in which the Bishop eloquently urged the carrying on at once to its completion both the parish house and the church, the foundations of which were laid more than a year ago, but owing to the financial depression the work was suspended. Upon re-assembling, a continuance of the discussion of Mr. Grabau's paper was had, followed by the reading of a review of the recently published work by Seward, entitled the "School of Life." The paper was read by Prof. W. F. Pierce, in the absence of the writer, the Rev. H. M. Denslow. By vote of the Convocation the book reviewed was presented to Bexley Hall Gambier. Following was a paper bristling with facts and common sense, on "The pastor in the parish," by Rev. F. E. McManer. The closing services of the evening consisted of a short service, with an admirable paper on "How brotherhood work may be a help in the parish," by Mr. N. L. Peacock, followed by reminiscences of missionary life in China and Africa, by the Rev. W. J. Williams. The Ven. Archdeacon, in a few words relative to the pressing needs and opportunities of Church work in the diocese, closed the Convocation with the benediction of peace. Thus ended one of the most enjoyable and instructive meetings of the Convocation.

CLEVELAND.—The Benediction of the Parish House, which is to form a part of the cluster of cathedral buildings, took place on the 1st Sunday in Lent at 4 o'clock, in the presence of a large and greatly interested concourse of people, most of whom were connected with the cathedral parish. An expenditure of about $400,000 will be represented by the finished cathedral. The architect, Mr. C. F. Schweinforth is now engaged on the working plans. The parish buildings, chapel and chapter house, are now practically completed, but it will be at least three years before the cathedral proper will be ready for use.

The Rev. Wemyss Smith and his wife are in deep sorrow for the death of their little girl, who was not quite two years old, and their only child. The burial was held from the church of the Good Shepherd, Thursday, Feb. 28, Bishop Leonard officiating. The sympathy of all their parish, as well as of all the newly made friends of Mr. and Mrs. Smith in Cleveland, goes out to them in this hour of trial.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—Bishop Paret has recovered from an attack of grip and is now in Pennsylvania. He has made arrangements to fill his appointments which he was unable to keep owing to illness.

A course of semi-weekly lectures on "nursing" was begun Wednesday, March 6th, in Emmanuel church parish building, to a class composing more than 100 hundred women. Dr. Amanda Taylor Norris, one of the faculty of the Women's Medical College, of Baltimore, was the lecturer.

A special service was held Sunday, March 3rd, at Ascension church under the auspices of the Brotherhood of St. Andrew. The Rev. William H. H. Powers preached.

Mr. Thomas Whitney Surette, organist of Christ church, began a course of six lectures on "The Development of Music," Saturday, March 2nd, at Sutro Hall, with a talk on "Seventeenth Century Music." A feature of each lecture is to be the accompanying musical illustrations.

The usual half hour mid-day services during Lent for business men are held daily except Saturday at the church of the Messiah, the Rev. Peregrine Wroth, rector. The music is by the Cecilia Guild.

WASHINGTON, D. C.—A vested choir league has been organized by the leaders of the city choirs. Several public meetings will be held each year.

The Churchman's League has arranged with Bishops Paret and Randolph, and the Rev. Messrs. Douglas and Bodine, for a series of sermons during Lent at the different large churches.

The Rev. Richard L. Howell is actively engaged in establishing a new parish at Columbian Heights, in this city.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The important changes and additions which have been in progress for several months past at Trinity church and chapel, Parkersburg, are practically finished. The two buildings have been connected by a stone wing, making it all one continuous structure, containing the church, the rector's study, two large vesting rooms for the choir, Sunday school rooms, and a commodious kitchen. The choir rooms can be used as class rooms, or for other purposes, in connection with the work of the church or Sunday school. The changes in the interior of the church greatly improve it, the walls being newly painted, and the chancel provided with stalls for the vested choir of 32 voices, which was instituted on Sunday, Feb. 17.

The Diocesan Missionary Committee, which held its mid-winter meeting Feb. 8th, puts forth the following statement: There are in the diocese 10 self-supporting parishes, whose clergy supply 12 churches, having 2,100 communicants; the missionary work consists of 25 distinct charges, having 84 churches and regular stations, with perhaps 20 other points where an occasional service is held, in these all there are about 1,500 communicants; $15 653 are required for the missionaries' salaries, or an average of $739. Ten of the missionaries have rectories.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The Rev. C. N. F. Jeffery, rector of Zion church, Little Neck, L. I., has presented a set of Communion vessels to St. Mark's mission, Mecklenburg co., of which he was for a time minister in charge. The people there still cherish a warm affection for Mr. Jeffery and highly appreciate this expression of his interest and sympathy, these vessels supplying the place of the set that was stolen a few years ago.

The Brotherhood of St. Andrew at Charlotte carries on three mission Sunday schools in that city. They also have a Bible class in the church and hold a weekly meeting The Junior Branch supply the prisoners at the stockade with papers, etc., for Sunday reading, which they carry to them, a distance of three miles, once a week. They recently raised $25 towards supplying the church with hymnals.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assistant Bishop

Bishop Potter delivered the fourth lecture on the Reinicker foundation, in Whittle Hall, of the Theological Seminary near Alexandria, on Tuesday morning, March 5th.

Arrangements are being made for re-building Grace church, Cobham, which was destroyed by fire Feb. 9. The walls of the church, while cracked in some places, are said to be in fairly good condition. Mr. Stanford White, of New York, will be employed as architect.

Northern Texas

Alex. Chas. Garrett, D.D., LL. D., Bishop

GAINESVILLE.—Bishop Garrett made his annual visit to St. Paul's church, the Rev. J. D. Krum, D. D., rector, on Sunday Feb. 17th. A class of seven was confirmed, all but one being adults. This makes 42 persons who have been confirmed within two years. The parish is now self-sustaining, and St. Paul's is added to the list of churches which have a weekly celebration of the Holy Communion.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Wednesday, Feb. 20th, was observed as a Quiet Day in Christ church, Oswego, the Rev. P. N. Meade, rector; services being conducted by the Rev. Dr. E. A. Bradley, vicar of St. Agnes' chapel, New York City.

The 25th anniversary of the founding of St. John's church, Syracuse, was quietly celebrated by a service Tuesday evening, March 5th. The Rev. David B. Matthews is the deacon in charge.

The death of Benjamin Doolittle, so many years the faithful and generous senior warden of the church of the Evangelists, Oswego, occurred on Feb. 6th.

Julia Randall Higinbotham, a valued member of St. John's church, Oneida, passed away Feb. 3rd.

Some of the Utica clergy have arranged a course of Lenten services at the request and for the special benefit of the Brotherhood of St. Andrew, as follows: Feb. 28th—Calvary church, "Consecration," the Rev. John R. Harding; March 7th—Trinity "Truthfulness," the Rev. J. J. Burd; March 14th—Grace church, "Sympathy," the Rev. W. B. Coleman; March 21st—St. Luke's, "Unselfishness," the Rev. F. Lewis Bannister; March 28th—St. George's, "Zeal," the Rev. C. T. Olmstead, D. D.; April 4th—Holy Cross, "Reverence," the Rev. Bernard Shulte, D. D.

Three new societies have been established in St. John's church, Syracuse, the Rev. D. B. Matthews, in charge, viz.: A Men's Club, which meets Monday evenings; the Junior Knights of St. John, for boys under 15 years of age, meeting Tuesday evenings; and Maids of Honor, meeting Monday afternoons.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The Wednesday nights in Lent are being devoted to united services at the cathedral. All parish churches in the city have omitted Wednesday nights from their Lenten devotions and the rectors with their congregations meet at the cathedral. The preachers will consist of the clergy of the city and such bishops as can be procured.

The industrial wood yard of Trinity parish for the first months of its history has an excellent record: 273 men have found employment in sawing, splitting and piling wood, and about 50 others were found other employment. During an unusually severe winter this practical charity enabled many to find food and fuel for their homes.

The Bishop proposes to open in the fall a school for the training of deaconesses, and it is understood that a number desire to go into training for the work.

This Lent is being marked by many special services in the city churches. At Trinity church, on Sunday evenings there are special sermons on the "Apostles' Creed;" on Tuesday afternoons on "The spiritual side of Church work," and on Friday evenings on "The English Reformation." At St. Anna's church there are special sermons on Sundays on "The history of the Anglican Church." In both these churches the rectors do their own preaching.

The pastoral letter lately issued by the House of Bishops has been read in nearly all of the New Orleans churches. The opinion of the clergy is that the letter was both timely and to the point. Some of them succeeded in having it published in full in the leading newspaper. This publication of the letter accomplished great good, as it brought the matter before those who otherwise would never have known the definite stand taken by the Church upon the leading features of the Faith of which the pastoral letter treats.

The Living Church

Chicago, March 16, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new one.

THE American Church Missionary Society has recently suffered some serious losses through the mismanagement of funds in the hands of the treasurer and general secretary, and the connection of those officers with the society was necessarily terminated by the action of the executive committee. We are glad to be able to state that the irregularities extend only to a portion of the current receipts for some time, and do not impair the principal of its resources or its trust funds. In this connection, attention being naturally directed to the methods employed in the management of the Domestic and Foreign Missionary Society, the official representative of the Church in this important field, we take this opportunity so say that there is no probability of any similar difficulty arising in that quarter. It is the custom of the Society to have a monthly examination by an expert of the treasurer's books and accounts, and the auditing committee make their report to each meeting of the Board of Managers.

THE death of the Rt. Rev. Elisha Smith Thomas, D. D., occurred on Saturday last. During the day he had rallied for a time and was able to recognize his friends, but in the evening he suffered a relapse and passed away about 9 o'clock. Dr. Thomas was born in 1834, was graduated from Yale College in 1858, and subsequently from Berkeley Divinity School, Connecticut. He was for some time Professor of Exegesis at Seabury Hall, Faribault, Minn. He was afterwards rector for five years of St. Mark's church, Minneapolis. He then entered upon the rectorship of St. Paul's church, St. Paul, where he remained till 1887. During his residence in Minnesota he was prominent in the general work of the diocese and well known throughout the State. He was consecrated assistant Bishop of Kansas in 1887, and succeeded to the charge of the diocese in 1889, on the death of Bishop Vail. Under his administration much progress had been made in educational work as well as in other directions.

The Pastoral and the Bishops

It was hardly to be supposed that the letter of Bishop Potter on the Pastoral, upon which we commented last week, would be allowed to pass without criticism. Accordingly, *The Churchman* of the 9th contains three letters on the subject from prominent bishops. The first of these is the letter of Bishop Doane to *The Tribune*, to which we have already referred. This corrects the impression that the letter was the sole work of the Bishop of Connecticut. Bishop Doane "supplements" Bishop Potter's letter by stating that it was the work of all the members of the committee jointly, the Presiding Bishop "combining in very large degree, all the expressions of the other members of the committee."

Bishop Gillespie was one of those who urged the House of Bishops last October to take the action which resulted in the issue of the Pastoral Letter. He cannot but feel concerned when it is asserted that the declarations of the Pastoral were not directed against any school, individual, party, or institution, and that they were really meant for the reassurance of people who had been brought into a state of disturbance or alarm by groundless charges based upon misrepresentation, exaggeration, or innuendo. Bishop Gillespie's letter is dignified and restrained, but expresses forcibly the sorrow of a faithful shepherd of souls to find the comfort and satisfaction which this firm and strong deliverance had given, suddenly undermined by an interpretation which greatly impairs its force. He takes issue with the Bishop of New York on the principal points of his letter, and evidently considers that such utterances are very dangerous to "the simple folk too easily alarmed, too little informed," for whose benefit the Pastoral is supposed to have been set forth.

Bishop Seymour was a member of the committee and can therefore speak with equal authority with the Bishop of New York upon the meaning, purpose, and ecclesiastical status of the Pastoral. He first establishes the authority of the document as an utterance of the House of Bishops. It was issued in their name, by their express authority, and commits them as a body to its statements, unless they disclaim them individually for themselves under their own names. He expresses surprise that the Bishop of New York, considering his connection with the committee and his signature appended to its work, should now assume a position indicating a lack of accord with its utterances. "After that," says Bishop Seymour, "I venture to submit a *quasi* minority report is scarcely in order; at all events, it is a painful surprise to me." He feels a surprise in which many will share, that it could be said by one in high position in the Church and of unquestioned ability and learning, that he does not know any school, party, or individuals, that deny the Church's doctrine of the Incarnation, or "the teaching which could justly subject them to such an imputation." This was, in fact, the most astonishing sentence in the letter of the Bishop of New York. It is a statement which is calculated to revive in a new form the disturbance and alarm which the Pastoral, according to his own account, was intended to allay.

In answer to the statement that if at any time an Article of the Creed is found to be untrue, the Church will not go on teaching it, Bishop Seymour says: "Certainly not, since in that event the Church's office and vocation would be clean gone forever." He compares the case to the result in such a science as mathematics, if one of its fundamental axioms were shown to be false.

He assures the Bishop of New York that no needless alarm has been created, and appeals in conclusion to the Presiding Bishop, the Bishop of Central New York, the Bishop of Western Michigan, and the Bishop of Chicago "to tell our brother of New York to arouse himself from his dream of security, and assure him that there is danger, and that it has been no imaginary alarm which has produced the Pastoral Letter of the Bishops."

From many directions come painful evidences of the distress which the remarkable letter of the Bishop of New York has caused. The effect of it has been to produce in the minds of "simple folk" a strange feeling of uncertainty and insecurity. The only people to whom it has given aid and comfort are "the enemy," inside and outside the Church. The prompt replies of the two Bishops whom we have quoted are most timely and convincing. We shall doubtless have abundant corroboration of the position they maintain, in other episcopal utterances addressed to the clergy and laity assembled in convention.

We still venture to hope that the *prima facie* meaning of the letter of Bishop Potter may not be altogether the true one. We thought it probable, as we hinted in our comments upon it, that in certain places he was supposing an impossible case. In this age of "interpretation," it may be that an explanation awaits us which will set at rest all anxiety.

A Disloyal Utterance

Those who hug the delusion that while the utterances of the bishops are true they are unnecessary, would do well to read the communications which are appearing in some of the Eastern papers. If, in view of these, it is still found possible to say that there is no party in the Church, there are no individuals, who are denying the Faith, then surely there is no possible evidence which can be convincing.

A communication in *The Boston Herald* of Feb. 25th, bold in all respects, except that the author conceals his identity under the signature of "An Episcopal Clergyman," breathes the spirit of defiance and rebellion, not alone against the Pastoral but against the very idea that any divine truth has ever been supernaturally revealed to men.

The writer says that the Pastoral Letter urges upon him a conception of religion which seems to him untrue; admonishes him to teach things that in conscience he cannot teach; and construes the obligation of his ordination vows in a manner contrary to his understanding of them.

He says: "I must tell the man that consents to listen to my teaching that it is relatively of the very slightest importance that he hold approved opinions concerning the circumstances of our Lord's Birth, but that it is of the highest importance that he enter into His life, and share its love, its hope and faith, its humiliation and its passion." Again: "I cannot in conscience teach that the doctrine of the Virgin Birth of our Lord is an absolute essential of the Christian Faith. I am confident that a man may be faithful without receiving that doctrine."

Upon the subject of inspiration, this writer says: "Nor is it possible for me to say that the Holy Scriptures are inspired of God, in a peculiar and miraculous manner distinguishing them from all other writings. The doctrine that the Bible alone is inspired is, I think, full of dishonor to the power of the Holy Spirit, and full of discouragement to the spirits of living men. And the teaching that it is miraculously and infallibly inspired has been as an historical fact, the spring of endless sectarian discord and the source of the most deadly kind of intellectual pride, the pride which, exulting in its superior insight, masks under the guise of humble obedience to the Word." He further adds his disbelief that God has anywhere "furnished us with an infallible standard of truth, outside of the still and humble heart of man and the everlasting realities of the world around us. The steady urgency and pressure of these realities is authority sufficient, infallible, and ultimately irresistible."

On ordination vows and their obligations he has this to say: "As to ordination vows, I hold it to be immoral and unmanly for one to make oath as to how he will think and speak to-morrow." This, he says, like Herod's oath, is likely to lead to killing of prophets. "The ordination vows of a minister of the Church I take to be not intellectual bonds to bind him down to formularies, but spiritual bonds—a kind of solemn and awful sacrament—to lift him up and bind him body and soul to Christ." The English of this is that a man is not immoral or unmanly who promises to teach a certain Creed and body of doctrine, in order that he may receive a certain office, when all the time he does not consider himself bound by such promises. Plain men are apt to think, on the contrary, that if it is "immoral and unmanly" for a man to make oath as to how he will think and speak to-morrow, except with vital reservations, then he had better not take such an oath, and that, if having taken it, he comes afterwards to see that he was "immoral" in doing so, the only right thing to do is to give up the office which was bestowed upon such conditions, and take back his freedom. The ordination vows are ex-

plicit, and if they do not bind the intellect, that is, do not bind a man to teach what he says he will teach, then to talk of them as "spiritual bonds" is pure nonsense. Neither can perjury constitute a sacrament to bind us to Christ.

The writer of this significant letter concludes by declaring himself in insurrection against his superiors in the Church; he might have said, against the Church herself. "A wrong thing," he says, "is no less wrong because good men espouse it. And this Pastoral Letter, gracious and engaging in its form, seems to me to be the culminating expression of a wrong thing at this moment dominant in the life of the Church to its great detriment and danger. It is because it is thus truly representative that I take issue with it, and set myself in opposition to it. I intend, at whatever risk of seeming presumptuous and self-willed, from this day to do everything that one man can do in the pulpit, in public prints, in private, and by every means, to deliver the Church from the influence which thus pervades it, to dissipate its vain and pedantic pretension, to disturb its stupefying calm and smooth content, and to recall it to humility and a real faith."

These are brave words, but it was not so brave for the speaker to conceal his identity. This, however, will not, we suppose, remain long unknown, since the Rev. Wm. B. Frisby has come out in a letter challenging him to sign his own name to the principal statements of his letter, that the matter may be brought to a judicial test.

The sad thing about all this is the fact that the "Episcopal clergyman" is evidently very sincere. He has persuaded himself that he has a right to be an office bearer in a society in whose fundamental position he does not believe, and that he has perfect liberty to disown the doctrine he has promised to teach. He holds that it was immoral to take pledges as to what his teaching should be, but that it is not immoral to cling to the office which he obtained through such pledges. From the Creeds to the bishops, the Church is wrong, the formularies are wrong, it is wrong to have any formularies. Yet it is not wrong to retain an official position in a society which is based upon these very things. One whose ethical view of things is so warped as this, ought to be dealt with as gently as possible. At the close of his letter he prays to be set right if he is wrong. Every endeavor ought to be made to show him the error of his position. But the Church owes it to her own life and mission in the world, and to the souls committed to her charge, to be firm as well as merciful. It is intolerable that any man representing and propagating such views as those we have quoted should be allowed to continue in the office of an accredited teacher and guide of souls.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE III

Who was conceived by the Holy Ghost, born of the Virgin Mary

12—THE INCARNATION OF THE WORD IS ILLUSTRATED BY A COMPARISON

Not only is it necessary for a Christian to believe in the Son of God, as has been shown but also he must believe in His Incarnation. And so St. John, after saying many things baffling our thoughts and very high, immediately declares to us His Incarnation, when he says: "And the Word was made Flesh," St. John i: 14. And that we may be able to apprehend somewhat of this, I will bring forward two illustrations. It is evident that nothing else is so like the Son of God as a word conceived in our heart, but not uttered. No one knows a word while it is in the heart of a man, save he who conceives it; but then for the first time is it known, when it is uttered. So the Word of God, while He was in the bosom of the Father, was not known save by the Father only; but being clothed in flesh, as a word in a voice, then for the first time he was manifested and known. "After this He was seen upon earth, and conversed with men," Baruch iii: 38.

Another illustration is, that although a word uttered is known by hearing, yet it is not seen nor touched; but when it is written on parchment, then it is seen and touched. So also was the Word of God manifested to sight and touch, when He was, as it were, written in our flesh; and as the parchment on which the word of a king is written is called the word of the king, so the human nature to which was united the Word of God in one Person, is called the Son of God. "Take thee a great roll, and write in it with a man's pen," Isa. viii: i; and so the holy Apostle said: "Who was conceived of the Holy Ghost, born of the Virgin Mary."

13—HERESIES AGAINST THE DOGMA OF THE INCARNATION

Now in this matter many have erred; and therefore the holy Fathers have in the second Creed, formed in the Council of Nicæa, added many things by which all errors are now refuted.

1. For Origen affirmed that Christ was born and also came into the world, that He might save devils; and therefore he affirmed that all the devils are to be saved in the end of the world. But this is contrary to holy Scripture, in which these words of Christ are written: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," St. Matt xxv: 41; and so, for refuting this error, is added: "Who for us men (not on account of devils) and for our salvation." In this we see more clearly the love of God toward us.

2. Photinus, again, confessed that Christ was born of the Blessed Virgin, but added that He was mere man, who by living righteously and doing the will of God, deserved to become a son of God, just like other holy men; against which error it is written: "I came down from heaven not to do mine own will, but the will of Him that sent Me," St. John vi: 38. For it is evident that He could not have descended unless he had been there; and if He were mere man, He would not have been in heaven; and so for refuting this error is added: "He came down from heaven."

3. Manichæus, again, affirmed, that although he was always the Son of God and came down from heaven, yet He had not true flesh, but only seeming. But this is false; for it did not become the teacher of truth to practice any deception, and as He seemed to have true flesh, so did He have it in reality, as it is written: "Handle Me and see, for a spirit hath not flesh and bones, as ye see Me have," St. Luke xxiv: 39; and so for refuting this error the fathers added: "And was Incarnate."

4. Ebion, again, who was by birth a Jew, affirmed that Christ was born of the Blessed Virgin, but by way of natural generation. But this is false, because the angel said: "That which is conceived in her is of the Holy Ghost," St. Matt. i: 20; and so the holy fathers for refuting this error, added: "Of the Holy Ghost."

5. Valentinus, again, though he confessed that Christ was conceived of the Holy Ghost, yet chose to say that the Holy Ghost conveyed a heavenly body to the Blessed Virgin and this was the Body of Christ; so that the Blessed Virgin had no other part in His birth than as being a receptacle for Him, and it could be said that His Body was transmitted through the Blessed Virgin as water through an aqueduct. But this is false, for the angel said to her: "That holy thing that shall be born of thee, shall be called the Son of God," St. Luke i: 35; and the Apostle said: "But when the fullness of the time was come, God sent forth His Son, made of a woman," Gal. iv: 4. And so the fathers added: "Born of the Virgin Mary."

6. Arius and Apollinarius, again affirmed that, though Christ was the Word of God and born of the Virgin Mary, yet He had not a soul, but instead of a soul was His divinity. But this is contrary to Scripture, for it is written that Christ said: "Now is my soul troubled," St. John xii: 27; and again, "My soul is exceeding sorrowful even unto death," St. Matt. xxvi: 38. And so the holy fathers for refuting this error, added: "And was made Man." For man consists of soul and body, and He in very deed took upon Him all things that pertain to man, sin only excepted. And in that it is said that He was made man, all the errors mentioned above are refuted, and especially the error of

7. Eutyches, who affirmed that a commingling was made, that is, that out of the divine and human natures were made the one nature of Christ, so that He is neither mere God nor mere man. But this is false, since in that case He would not be man; and it is also contrary to this Article of the Creed: "That He was made Man."

8. Also the error of Nestorius is refuted, who affirmed that the Son of God was united to a man only by way of indwelling. But this is false, since in that case He would not be man, but in man, and that He is man is evident from the Apostle's words: "And being found in fashion as a man," Phil. ii: 7. So He said: "Why do ye seek to kill Me, a man who hath told you the truth which I have heard of God?" St. John viii: 40.

14.—FRUITS OF THE INCARNATION

We may derive from these truths something for our elification:

1. For our faith is confirmed. If one should tell something about a distant country, while he himself had not been there, he would not be believed as he would be if he had been there. So before Christ came into the world, patriarchs and prophets and John Baptist declared something about God; but yet men did not believe them as they believe Christ who was with God, nay, One with Him; and so abundantly sure is that faith of ours which comes to us from Christ Himself: "No man hath seen God at any time; the Only-begotten Son who is in the bosom of the Father, He hath declared Him," St. John i: 18. And so it is that many secrets of the Faith are revealed to us since the advent of Christ, which before were hidden.

2. Hereby is our hope exalted. For it is evident that the Son of God did not come down to us and take our flesh for naught, but for our great advantage; for He made, as it were, an exchange, in that He took a living body and humbled Himself to be born of a virgin that He might bestow upon us His divinity; and He was so made man that He might make man partaker of the Divine Nature: "By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of (the sons of) God," Roman v: 2.

3. From this truth our love is enkindled. For there is no other proof of the Divine Love so evident as this, that God the Creator of all was made a Creature, our Lord became our Brother, the Son of God was made the Son of Man. "God so loved the world that He gave His Only-begotten Son," St. John iii: 16. And so from meditation on this, our love ought to be kindled in return, and to be very fervent towards God.

4. We find here the greatest inducement toward keeping our soul pure. For our nature was so far ennobled and exalted by union with God that it was taken up into the fellowship of a Divine Person; and so an angel, after the Incarnation, would not permit St. John to worship him, though before he had permitted it to be done by the greatest patriarchs. So a man remembering and pondering his exaltation ought to scorn to degrade himself and his nature by sin, as saith St. Peter: "Whereby (through whom) are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust."

5. By these thoughts our desire of coming unto Christ is quickened. For if one had a king for his brother, but was far away from him, he would long to go to him, to be and abide with him: and since Christ is our Brother we ought to long to be with Him and to be joined to Him. "Wheresoever the body is, there will the eagles be gathered together," St. Matthew xxiv: 28; and the Apostle had "a desire to depart and be with Christ;" and this desire grows in us by meditating on His Incarnation.

(*To be continued*)

Five Minute Talks

BY CLINTON LOCKE

III

There are many people who would find it very beneficial to fast during Lent from novel reading. There is no more harm in reading novels than there is in eating roast beef, but as exclusive diet of either is apt to be over-stimulating and unhealthy, novels are just as much a part of a man's education as histories or geographies, and no man can be said to be well informed who refuses to read any work of fiction. Some of the very best and truest thought of the day is put into

novels, and the most perfect model of good style is to be found in Stevenson's novels. But while all that is true, the reading of novels to the exclusion of other of reading, and above all, the reading all sorts of novels without any discrimination as to their moral or their literary merits, tends very greatly to weaken the moral strength, to unbrace the mind, to prevent all serious thought, and to give the most unreal and exaggerated views of every-day life.

Now, it is an undoubted fact that the majority of readers are simply novel readers. They never look into any other sort of book, and the novels they read are generally weak and trashy. Then think of the many immoral novels now published, and which you find on the tables of the most respectable people. But assuming that the novels you read are all superior productions, do you not read too many of them? Do you not really waste a great deal of time on them? Do you not allow them to crowd out a great deal of other reading which is most important for the development of your mind, the extending your information, the deepening your character? Suppose, then, you resolve to fast from novel reading during Lent, and to devote the reading time to something a little more substantial. Let history, travel, biography, now have some show. This is also the proper time for distinctive religious reading. How ignorant many of you are of the most fundamental doctrines of Christianity. A clear atheist could floor you in argument in a moment. You are perfectly unconversant with even the elementary answers to the foes of our religion. How few of you can give reasons for those views and practices which distinguish your Church, and which are so misunderstood by those who worship in some other way. When you are asked the why and the wherefore, what can you say? You have doubtless even forgotten the superficial knowledge of these things you received in preparation for Confirmation.

Now, is not Lent an excellent opportunity to brush up your knowledge of the plan of salvation and the consecrated system of the Church? Try to use this Lent to make yourself a well-informed Churchman. Your rector will be glad to point out to you short, cheap, interesting books on the Catholic Faith and on Church history.

But there is one old-fashioned book which calls for your especial study in Lent, and that is the Holy Bible, the Word of God, the guide to salvation. I do not refer simply to reading more of it than you usually do, but to studying it with some good commentary or Bible help. You cannot understand a great deal of the Bible unless you do that, for the meaning involves questions of history and customs, and forms of speech which are now out of use, and just reading verses throws no light on such things. But if you will read your Bible with such a book, for example, as Geikie's "Hours with the Bible," a book very easily procured, and very cheap, you will find it transformed for you. Places before so dark will glow with light and meaning. The Bible is a perfect treasure house, and no one can read it carefully without finding something new and profitable at every reading. Think of the incredible number of works on the Bible which have been written, and yet every year, in nearly every book, something new and interesting is published. Take up now the devotional study of the Bible, which is something quite different from the intellectual. Go down on your knees and say devoutly the collect for the second Sunday in Advent, and then turn to the part of the Bible you have determined thus to study, and having read a few verses, think over those very earnestly, try to apply them to your own spiritual condition, search out their secondary meanings, and fix them in your memory. Not all parts of the Bible are alike useful for this. The Psalms, Job, Proverbs, parts of the Prophets, the Gospels and Epistles, will be found the most profitable. Do not prolong this to weariness, and you will find it full of spiritual aid. Now, all the fasting of which I have spoken in these three talks is an outward act. Others can see it, and therefore you must take every pains to conceal it, so that you may not get credit for it with men. You must often use pious ingenuity to effect this, for all the good will be lost if your pride and vanity are aroused by the commendations of others on your self-denial and your observance of Lent. The words of Scripture are very pointed: "Anoint thy head and wash thy face (in those times, signs that a man was not fasting) so that thou appear no unto men to fast." Let God alone know that,

A Great Headmaster

BY ONE OF THE OLD MASTERS.

The numerous and affectionate tributes to the memory of Dr. Henry Augustus Coit, the late eminent rector of St. Paul's school, in New Hampshire, show the wide-spread sense of loss which is felt in consequence of his death, at the comparatively early age of sixty four, in the full vigor of his intellectual powers. Not only the world but the Church is too apt to pay honor exclusively to its showy men, or to those who occupy some very high or prominent position. The more quiet, industrious, painstaking worker is often overlooked. Dr. Coit's case is a happy exception. He had so many friends, so many "old boys," now doing useful work as men in various professions and in business, scattered far and wide over the land, whom he has influenced for good, that they could not suffer the death of such a man to pass without honorable and affectionate mention. Glowing and warm hearted as the tributes have been, there has been no exaggeration. The late rector of St. Paul's deserved all that has been or can be said in praise and appreciation of his character as a man, and of his splendid work as an educator. Within a day or two after his death telegrams poured in literally by the hundreds to his family, expressing sympathy and the real grief which was felt in common by so many. Notwithstanding the blinding blizzard and drifting snowstorm which prevailed during that week, more than eighty alumni—some from as far as Baltimore—and many clergy and laity gathered on the day of his funeral, when the thermometer was 25 degrees below zero. And very many more would undoubtedly have been present but for the storm and blocking of railway trains.

The funeral service, in the new and beautiful chapel, just completed, was read by his dear friend, Bishop Hall, of Vermont. Bishop Neely, one of the trustees, was delayed by the snowstorm and did not reach the school until a few hours after the funeral was over. The Bishop of New Hampshire, another trustee, is absent in Europe.

The events and dates of his early life prior to his becoming rector of St. Paul's are few and soon told. He was born in Wilmington, Del., in 1831, and was the son of the Rev. Joseph Howland Coit. He had the advantage of being educated by Dr. W. A. Muhlenberg, and he seems to have caught the lovely spirit and interest in the young which characterized that remarkable man. He began his work as a teacher at the college of St. James in Maryland, of which Bishop Kerfoot was at that time president. He then removed to Pennsylvania, was ordained by Bishop Alonzo Potter, and became an assistant, along with Dr. John C. Eccleston, to Dr. Bowman in Lancaster. Bishop Bowman was another rare man of most holy and spiritual character, one whom it was a privilege and blessing to work with. Dr. Coit never spoke of him or of Dr. Muhlenberg without affection and veneration.

Soon afterwards he entered, with much enthusiasm, into missionary work among the poor in northern New York (now part of the diocese of Albany, but at that time under the charge of Bishop Horatio Potter). That he had the true pastoral heart and was very far from being a mere schoolmaster or pedagogue, was shown by the work he accomplished in a short time in this hard and difficult field, and by the attachment of the people to him, which lasted long after his removal from among them. As a proof of this, we may be pardoned for quoting a playful remark made some forty years ago by the late Bishop of New York, showing his appreciation of the young missionary's zeal and efficiency. It happened, unfortunately, that Mr. Coit's successor was one of those clergymen without energy, tact, or capacity, and the good work and Church growth fell to pieces. Bishop Horatio Potter, lamenting over this, could not help saying that "he verily believed that if Henry Coit had left a pair of his old shoes behind him they would have done the people more good than they got from his inefficient successor; they would at least have kept up the recollection of their former pastor's faithfulness and devotion."

In 1856 a new call came which changed the course of his life and gave him his great opportunity of doing the work *pro Christo et ecclesia* for which he seems to have been destined. In that year that noble and generous-hearted layman of Boston, Dr. George Cheyne Shattuck, founded St. Paul's school near Concord, N. H., and invited the Rev. Mr. Coit, then only twenty-five years old, to be its first rector. Thither he came in April of that year with his young and lovely wife who sympathized heartily with all his views and plans and ever proved his truest and best helper, and began with three or four boys in a very small and modest way the work that has grown so great. Among these earliest pupils was the Rev. John Hargate, still living at St. Paul's as one of the masters, and so efficient as a helper of Dr. Coit, of such tact and skill in the management and control of boys, of such a genial and merry humor, that he is associated along with Dr. Coit himself by all the old boys, with their most agreeable recollections of school-boy days.

It took only a few years for the new school to become well known, and for the last twenty or twenty-five years it has been famous. It ought also to be mentioned that the rector was supported by an exceptionally good board of trustees, wise and generous-minded, among whom may be mentioned Samuel Eliot, E. N. Perkins, Richard H. Dana, John H. Swift, C. P. Gardner, besides the constant and unfailing friendship of the munificent founder, Dr. Shattuck. These gentlemen gave their ready help and counsel, but they never interfered with the plans of the headmaster. Needless interference is the rock on which many trustees of schools and colleges shipwreck both themselves and their institutions. St. Paul's is a striking example of the advantage of the contrary course when a wise and able man is at the helm. Its growth has been very remarkable, for St. Paul's did not start out, like some other schools and colleges, with a very large endowment. It could never have reached its present development without the wisest financial management and economy. Beginning with one modest building (which was burnt to the ground in 1878), the school has grown to some twenty or twenty-five in number, some of them large and beautiful in architecture. The new chapel with its imposing tower is really a magnificent church and cost largely over $100,000. It is truly a beautiful building, acknowledged to be so by all, and among the numerous visitors to St. Paul's are many of the most distinguished and cultivated people in our land.

To whom is all this due in the main? Unquestionably to him whose loss is so deeply felt and so widely lamented. By what means, by what peculiar method has this splendid result been achieved? Certainly not by advertising or claiming any special superiority over other institutions. I remember, in the earliest years of the school, before I knew anything of it, seeing a modest advertisement in the old *Church Journal* of New York. It was in these words: "St. Paul's school, Concord, N. H. The Rev. Henry A. Coit, M. A., rector. Members of the corporation"—and then followed a list of the distinguished gentlemen, mostly of Boston, who formed the Board of Trustees. Even this soon ceased to appear, for the difficulty was not to get pupils to come, but to provide schoolroom and beds for the numerous applications that poured in. The cost to each pupil at that period was $300, covering all charges.

As there is a difference between one home and another, depending largely upon the refinement and temper and skillful management of the parents, which shows itself in the manners and behavior of the children, so there is a difference between one school and another. Parents found that their sons gained in the best elements of character, and the question, "Where do your boys go to school?" gradually but surely brought one boy after another, and gave fame to St. Paul's, and made Dr. Coit's name a household word. The boys were uniformly treated with the consideration due to sons of gentlemen; there was no needless ordering about, no roughness of tone or language. Commands generally took the form of requests, and every parent will at once appreciate all that this implies. The great object of education as distinguished from instruction—the mere imparting of knowledge—is to inspire the *wish* to do right, and in this the doctor was eminently successful. The intellectual standard of the school was high, for besides being a cultivated scholar, Dr. Coit was also a peculiarly admirable teacher. He had the art of making his lessons interesting—even such dry subjects as Latin and Greek grammars. He especially loved Homer, Horace, and Virgil, and he had the gift of rendering these authors into choice and rhythmical English, so that it might have been said of him, as the poet Saxe says of one of his old professors, that Horace, if

he could have heard him, "would have rejoiced, like old Enoch, in being *translated*."

It was doubtless fortunate for St. Paul's, and therefore for the Church, that Dr. Coit on several occasions narrowly escaped being made a bishop. He was elected by the clergy of New Hampshire after the death of Bishop Chase, but the choice was not confirmed by the laity, and it was on the nomination of Dr. Coit that the present excellent bishop of New Hampshire (Dr. Niles) was unanimously chosen. Dr. Coit also received a large vote in Maryland in 1885, and in Easton after the death of the lamented Bishop Lay. He was elected President of Trinity College, and of Hobart, and rector of Grace church, Baltimore, but all these positions he thought it best to decline, though they were, each and all, urgently pressed upon him.

All that has been said by several writers of his excellence as a pastor and a preacher, of his generous use of the large income of the school, of his gifts of free education to the sons of bishops and clergy, and of the graceful charm of his letters, is perfectly true, as many could testify. To be associated with him and admitted to his friendship had the effect of a moral tonic, and, as Xenophon finely says of the influence of Socrates, it could be truly said of Dr. Coit that the pupils placed under his care "left him better than when they came to him." This is, perhaps, as high praise as can be given to a teacher.

It is natural to think of him first and chiefly as the teacher, the headmaster; but perhaps those who knew him best, the hundreds whom he so carefully prepared for Confirmation, the poor and the sick whom he visited and consoled, the erring whom he counseled, helped, and guided, would remember him more especially as the good pastor, the shepherd of souls. Many of the older boys will recall an illuminated text which used to hang over the mantel-piece of the doctor's "study" in the old building, afterwards burned. It was only three words, our Saviour's charge to St. Peter, "Feed My Lambs." It is not too much to say that this short sentence really summed up the chief aim, the main work of his whole life, from his ordination in 1854 to its close on Feb. 5, 1895.

It is gratifying to know that he has left a brother, the Rev. Dr. Joseph H. Coit, his able co-laborer for many years, to whom the school already owes very much, who is fully equal to the task of carrying on the great work, and a son, the Rev. Charles W. Coit, who is not unlike his distinguished father in character and aims. No headmaster ever had more loyal coworkers, and the future of St. Paul's is assured, deeply as they feel the severe loss they have sustained.

Those who are engaged in similar educational work, whether in the East or West or South, will rejoice in the prosperity of this school of the Church, and will breathe an earnest prayer that the life work of this admirable man, this great teacher and pastor, may live on to bless generations in the future as it has blessed so many in the past.

Personal Mention

The Rev. Wm. C. Winslow, at the late annual meetings of the Louisiana and the Nebraska Historical Societies, was elected to honorary membership.

The Rev. R. F. Alsop, D.D., rector of St. Ann's church, Brooklyn, N. Y., has changed his residence from 79 to 84 Remsen st.

The Rev. James Stoddard, for the past five years chaplain of one of the New York City institutions, has accepted the rectorship of Trinity church, Hamburg, N. Y., and entered upon his duties.

The Rev. George W. West has accepted an unanimous call to the rectorship of St. John's church, Long Island City, N. Y.

The Rev. J. Leech Porter, for some time instructor at Nashotah Seminary, and now rector of Trinity church, Pawtucket, R. I., has been dangerously ill with typhoid fever, but is now convalescent.

The Rev. Thomas Fisher is taking the work at the church of the Messiah, Boston, during Lent. Fr. Richards, who recently resigned, is slowly recovering from *la grippe*, and hopes to be out by Easter.

The Rev. J. F. Ribble has taken charge of St. Paul's church, Newport, Va.

The Rev Herbert Sowerby has entered upon his duties as rector of St. Mark's church, Coldwater, Mich.

The Rev. J. B. Werner has accepted the rectorship of the church of the Redeemer, Lexington, Mass.

The Rev. Wm. Munford, of Salisbury, Md., has accepted the rectorship of Severn parish, Anne Arundel county, Md.

The Rev. Father Benson, of the Order of St. John the Evangelists, Cowley, England, is expected to visit Baltimore during the Lenten season, making his headquarters at the rectory of Mt. Calvary church.

The Rev. J. L. Scully has resigned the rectorship of the church of the Holy Trinity, Nashville, Tenn.

St. George's church, New York City, is to lose one of its assistant clergy, the Rev. John R. Atkinson, who has accepted appointment in a like capacity at Christ church, East Orange, diocese of Newark.

The Rev. P. M. Prescott has accepted appointment as assistant minister of St. Paul's church, Washington, D. C.

The Rev. S. B. Hillock has accepted the rectorship of the church of the Holy Trinity, Nashville, Tenn.

The Rev. E. F. H. J. Masse has accepted temporary charge at Christ church, Eau Claire, Wis.

The Rev. Dwight S. Marfield, rector of St. Andrew's church, Dayton, Ohio, has accepted a call to the rectorship of Grace church, Avondale, Southern Ohio, and will take charge of the same the Sunday after Easter.

The Rev. William C. McCutcheon, late rector of the church of the Ascension, Middletown, S. Ohio, has been placed in charge of Trinity church, Hamilton, Southern Ohio.

The Rev. Clarence Buel, rector of Emmanuel church, Cumberland, Md., has sent in his resignation to the vestry, to take effect on June 1st.

The Rev. J. G. Sadtler, rector of Deer Creek parish, Harford County, Md., has accepted a call to a church in Baltimore.

The Rev. R. S. Stuart has accepted a call to St. Philip's church, Palestine, Texas, and taken charge at once. He requests letters and papers to be addressed to Palestine, Tex., in the future.

During Lent the Rev. A. Q. Davis may be addressed at Bishopstead, Wilmington, Delaware.

The Rev. Thomas B. Berry having been appointed registrar of the diocese of Western New York, requests that documents intended for the archives of the diocese, be addressed to him at St. Paul's Parish House, 128 Pearl st., Buffalo, N. Y.

The Rev. Marcus H. Martin has resigned the charge of Grace mission, Charlotte, Mich., and may now be addressed at Grand Rapids, Mich.

To Correspondents

HUGUENOT.—The Primitive Methodists, vulgarly called Ranters, were formed into a society in 1810, having separated from the old society on a difference of opinion about camp meetings and the admission of women as preachers. This is the account usually given. But the name is also applied to a large section of the Methodists in Ireland, who adhere to the original Wesleyan lines. Its members remain attached to the Church of England (or Ireland), and receive Communion at its altars. Its meetings are held at such hours as not to conflict with the Church service.

Ordinations

The Rev. Horatio Maguire, who has had charge of Calvary church, Bayonne, diocese of Newark, was, on the first Sunday in Lent, ordained to the priesthood by Bishop Starkey.

The Bishop of Milwaukee advanced to the priesthood at the cathedral on the 2nd Sunday in Lent, the Rev. Thomas Christopher Eglin, missionary at Burlington; the Rev. C. B. B. Wright, assistant at the cathedral; the Rev. James Arthur M. Richey, assistant at St. Stephen's, Milwaukee; the Rev. August Andren, assistant at St. Stephen's, Racine, and missionary among the Swedes; and the Rev. Charles Wellington Robinson, assistant at the church of the Evangelists', Philadelphia. The candidates were presented by the Rev. T. S. Richey and the Rev. W. W. Webb, of Nashotah, who was also the preacher.

The Bishop of Milwaukee, on the first Sunday in Lent, at Grace church, Madison, ordained to the diaconate Messrs Herbert Cushing Tolman, Ph.D., Annesley T. Young, and David H. Clarkson. The sermon was preached by the Rev. Dr. Jewell, of Portage. The service was in every way a notable one, seldom occuring in Madison. Dr. Tolman, one of the deacons, is professor of Greek and Hebrew at Vanderbilt University, Nashville, and was formerly a professor at the University of Wisconsin, and, later, at the University of North Carolina. Mr. Young succeeds the late Rev. Mr. Peabody as missionary to Star Prairie, and Mr. Clarkson goes to Colorado.

Official

The Free and Open Church Association has appointed the Rev. J. P. Lytton, of Greeley, Col., the local secretary of the Association in the diocese of Colorado.

ST. PAUL'S CHAPEL

The Rev. Wm. S Langford, D.D., will deliver the address at the half-hour service for business men and working boys in St. Paul's chapel, at 12:05 (noon) on Friday next, the 15th inst.

STANDING COMMITTEE OF MASSACHUSETTS

Recommended as candidate for Holy Orders, Mr. John Edward Borncamp; recommended for Priests' Orders, the Rev. Herbert B. Trussell, deacon. Applications for recommendation for Priests' Orders from the Rev. Messrs. Clifford Gray Twombly and Henry M. Saville, deacons, were received, and, under the rules laid over one month.

A. ST. JOHN CHAMBRE,
Boston, March 5, 1895. Secretary.

CAUTION

THE LIVING CHURCH of March 9th contains a warning from Mr. Jewell against one Padre George. Two Chaldeans styling themselves Priest George and Deacon George, did up the towns of Minnesota two or three years ago. They got into the clutches of the police on complaint of a Roman Catholic priest, who had a Chaldean staying with him. They have testimonials from persons in high position all along their route from their home. I wrote to Dean Hoffman, who replied that none of their money was ever received by the Chaldean Church.

St. Paul, March 8, 1895. WILLIAM C. POPE.

A REPORT made March 5, 1895, to the Executive Committee of the American Church Missionary Society, by its sub-committee on finance, disclosed such irregularities in the accounts of the treasurer and general secretary that the connection of those officers with the society was terminated by the action of the Executive Committee. The irregularities extend only to a portion of the society's current receipts for some time, and do not impair the principal of its resources or its trust funds. Beyond this, the situation is not yet precisely known, but it is in process of elucidation. The work of the society is just at this time peculiarly urgent, and it is sincerely hoped by the committee that contributions, just now doubly necessary, will not be diminished at this time of increased need. They may be sent directly to the order of the society, at its rooms in the Church Missions House.

GEORGE W. PETERKIN,
HENRY L. JONES,
GEORGE C. WHITE.

Died

SEARING.—Fell asleep in Jesus, at Saratoga Springs, N. Y., on Saturday night, March 2, 1895, at the age of 73 years, 3 months, and 1 day, Col. William M. Searing, father of the Rev. Richard C. Searing, of Walton, N. Y., and of the Rev. S. Stanley Searing, of Boston, Mass., and for over 20 years a vestryman of Bethesda church.

"Blessed are the dead who die in the Lord. Yea, saith the Spirit, for they rest from their labors, and their works do follow them."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S LANGFORD, D.D., general secretary.

HIGHLANDS is a beautiful village on top of the Blue Ridge. Its inhabitants are from every section of the Union. The place is quite a health resort; its salubrious climate and beautiful scenery attract visitors each summer from North, South, East, and West. Among the residents we have a number of communicants, and a large percentage of the visitors are of our Faith, but we have no church building into which we may gather for worship, only as we borrow or rent, and there can be but little growth until this want is supplied. The offerings of the congregation for this purpose, though liberal, are entirely inadequate, and we are forced to appeal for help in this necessary work. Contributions, large or small, will be thankfully received and acknowledged by the undersigned, J. A. DEAL, Missionary, Franklin, N. C.

I am personally acquainted with the case above stated, and commend the appeal most heartily. There is special need that the Church should maintain its work in this much frequented summer resort. JOS. BLOUNT CHESHIRE, Jr., Bishop of North Carolina.

STAMPS! OLD ISSUES!

The undersigned will be thankful to receive U. S. and foreign stamps and stamped envelopes (entire or cut square) of old issues (no current issues desired), to be disposed of for the benefit of the Orphanage of the Holy Child, of the Province of Illinois at Springfield, Ill. The Rev. FREDERICK W. TAYLOR, 312 E. Adams st., Springfield, Ill.

Church and Parish

PARTNER WANTED.—In a school for girls, located in Los Angeles, California. Address PARTNER, care LIVING CHURCH.

A PRIEST desires work, either as rector or as assistant; 12 years in orders; graduate of college and seminary. Married. Address "Q," LIVING CHURCH office.

ORGANIST and choirmaster is open to engagement. Young, active, and a Churchman. English cathedral trained. Highest references. Has private means, and would accept moderate salary. Address Post-office box 525, Owosso, Mich.

ECCLESIASTICAL EMBROIDERY.—Orders wanted. Testimonials as to work done. Address W. S. B., 1503 Lexington st., Baltimore, Md.

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WE are sadly in need of an addition of books, new or old, to ou Sunday school library, or would like to change our books for others. If there is a superintendent or librarian who can help us out, will he please write? W. G. SMITH, Supt. St. Paul's Sunday school, Grand Forks, N. Dak.

The Editor's Table

Kalendar, March, 1 95

3.	1st Sunday in Lent,	Violet.
6.	EMBER DAY.	
8.	EMBER DAY.	
9.	EMBER DAY.	
10.	2nd Sunday in Lent,	Violet.
17.	3rd Sunday in Lent.	Violet.
27.	4th Sunday (Mid-Lent) in Lent, (White at Evensong.)	Violet.
25.	ANNUNCIATION B. V. M.	White.
31.	5th Sunday (Passion) in Lent,	Violet.

The Lenten Way

BY WM. B. CHISHOLM

On threshold of the Lenten way
Ask we for new delights, I pray?
Or do we tremble at the hill
Whose other side is Kedron's rill?

Are these sad forty days too long?
Yearn we for feast and wine and song?
And is the still Gethsemane
Too lone and sad for you and me?

Must we turn back—no Easter's gleam
Save as reflected in the stream
O'er which Christ passed—as all forsook,
Shall we too with averted look

Pass by His mortal agony,
And turn from the forsaken tree
To wine and dance and song and feast?
Then dim the light in yonder east,

And withered is for us the bloom
That springs to life beside His tomb,
And Easter morn no joys shall bring
If we are faithless to the king.

No! let the way be fringed with thorn—
This was the crown by Jesus worn;
And we who follow him afar
See in that thorny crown the star

And flower of hope—and onward press
Through this lone Lenten wilderness
O'er Kedron's brook to Calvary's brow,
A glorious Easter beckons now.

Oh, faithful hearts, be faithful still
And dauntless climb temptations hill
Through Lenten wilds, though toilsomely,
To Easter joys as victors we!

In the death of Frederick Douglass a noted personality passes from sight. A leader of his race, his career has been a notable one. Born in 1817, his mother a negro slave, and his father, a white man, he learned at the age of ten to read and write. In 1838 he ran away from his owner and went to New York, and thence to New Bedford, Mass., where for three years he supported himself by day labor. At this time he changed his name from Lloyd to Douglass. He gained his first reputation as an orator from a speech made at an anti-slavery meeting in Nantucket in 1841. Soon after he published his first book, entitled "Narrative of my experience in slavery." In 1845 he went to Europe and lectured on slavery to large and enthusiastic audiences. Friends in England raised $750 to purchase his freedom. In 1847 he began the publication of his paper and in 1855 issued another book. In 1871 he was appointed assistant secretary of the commission to San Domingo, and on his return was appointed one of the territorial consuls for the district of Colorado. He served as presidential elector at large for the State of New York, in 1876 he became United States Marshal for the District of Columbia, and afterwards recorder of deeds. President Harrison made him minister to Hayti.

It is only a display of literary ignorance to assert, says *The Lutheran Evangelist*, that no reputable journal has ever published articles of an anonymous character. What English journal published the famous "Junius Letters," the authorship of which is still a matter of dispute? Did not the *Atlantic Monthly* publish the "Biglow papers," without the signature of James Russell Lowell, causing great commotion and stirring intense curiosity in the literary and political world? Even to-day the *Atlantic* has a department called "The Contributors' Club," and no one not in the secrets of the editor's office knows who the contributors are. Some people think it the spiciest part of the magazine. There is scarcely a prominent religious paper in the land which does not occasionally use articles under a *pseudonym*. How long was it before the editor of the *Atlantic*, or Houghton, Mifflin & Co. themselves, knew that Charles Egbert Craddock was Miss Murfree? Many people even to-day are not aware that "Josiah Allen's Wife" is Miss Marietta Holley, who is nobody's wife at all. There are many reputable people who, for sufficient reasons of their own, have resorted to anonymity, and have won their spurs, so to speak, through a *nom de plume*.

The advertisements of Sunday sermons are interesting reading, says *St. Mary's Chimes*, but they are very sad reading also. What has become of the power of the Gospel? Or is the preaching of the Gospel, after all, foolishness? one may ask when he has read the titles of some of the sermons announced in the daily papers. Here, for instance, are some of the subjects which have been preached upon lately in the good city of Philadelphia. Some of the titles, though sensational, suggest a familiar text or event from the Scriptures, for example: "Trumpet blasts and prison walls," "Poor wells," "Summering with Jesus;" but others are entirely destitute of any suggestive reference, as "Home, sweet home," "Empty cradles," "Saints in clover," "The Gospel railroad," "The devil in church," "Men on high horses," "How mounted and how unhorsed; warning against horses that unhorse their riders." This sermon was "by request." Then we have certain domestic questions discussed, as "The servant question," "Housekeeping;" or municipal ones, as "The ten plagues of Philadelphia," "The commercial Vesuvius of Philadelphia; its lava of greed and fraud," "A model for State officers." There are others of a miscellaneous character, as "With Stanley in Africa," "Hunting heretics," "What the returns tell," etc. Surely there is a more excellent way than this, and we know that the Gospel has not lost its power, but that any one who has a high sense of his duty and responsibility as a Christian teacher can still hold the people without descending from the dignity of the sacred office which belongs to a prophet of God. We believe sensational preaching to be bad for the minister and people, but especially for the former.

Mrs. Emma Gillingham Bostwick, a well-known vocalist, died recently at Morristown, N. J. Her voice possessed the unusual range of three octaves, and songs from A in the contralto register to high B, were sung by her with apparent ease and perfect command. When the New York Philharmonic Society was organized in 1849, Mrs. Bostwick became the principal soloist, a position she filled for several years. In 1857 she came to Chicago to take charge of the music of St. James' church, at a salary of $1,000, which at that time was the largest salary paid to any choir singer in the West. She also sang for a short time in the church of the Holy Communion and in Trinity church when the Rev. G. D. Cummins was its rector. She gained the title of the American Jenny Lind after traveling through the country singing at concerts. Her voice was one of rare sweetness and wonderful power, and retained these qualities to a surprising degree up to the time of her death, which occurred at the age of eighty.

A Suggestion to Altar Guilds

BY RAVENSCROFT

It is worthy of mention that the Almond furnishes a beautiful design for decorative sacred art. It was employed in the decorations of the Sanctuary (Exod. 25: 33. and 37:19.), and is much reverenced by the Jews.

It furnishes a specially suitable symbol for a Eucharistic stole. It symbolizes the Divine authority of the priestly office, in general. Immediately after the rebellion of Korah, we read, in Num. 18:8, that the almond rod of Aaron, laid up in the Ark by Divine command, leafed, budded, blossomed, and yielded almonds; and was made a token of the Divine authority of the priesthood. The root meaning of the Hebrew word for the almond signifies "wakefulness," an appropriate idea for the priesthood.

The significance of this symbol is not to be confined to the Jewish or Aaronic priesthood. As "we have an Altar," so we have a Christian priesthood; for the Apostle tells us the priesthood of the Jewish Church, was "changed" (not abolished): changed from its perpetuation by Aaronic descent to the Apostolic succession by laying on of hands. The authority of the two priesthoods is the same, and that authority may be fitly symbolized by that emblem for it, and Divinely given.

The almond tree is about 12 or 14 feet in height; and its flowers, which are among the earliest harbingers of spring, are white or pink in color, arranged for the most part in pairs; the leaves are long, ovate, with a serrated margin, and an acute point. The covering of the fruit is downy and succulent enclosing the hard shell which contains the kernel. The rod, the leaves, the blossoms and the fruit should be included in making the almond a design for the stole. The whole might be treated somewhat conventionally; though the natural forms of leaves, buds, blossoms and fruit should be preserved. The scientific name of the almond is *Amygdalus Communis*.

At the foot of the rod, a Censer, a symbol of the priestly function, might be inwrought. To offer Incense, the emblem of Christ's priesthood and mediation, "before the LORD" was always a distinctive and exculsive function of priesthood. The prophet (Mal. 1:11.) says that in the Christian Church, when "the pure oblation" (that is, the Holy Eucharist) is offered, "Incense" shall be offered with it. The offering of Incense set forth the truth of Christ's Intercession as our High Priest, and that the human priest acted only as His representative. The Censer is necessary to the offering of Incense, and so it has its rightful place, and its appropriate symbolism in the Christian ministration.

Either of these designs might be used alone on a stole of course: but combined they symbolize the authority and the function of the priesthood.

Book Notices

At Dawn of Day; Thoughts for the Morning Hour. Compiled and arranged by Jeanie A. Bates Greenough. New York: A. D. F. Randolph & Co. Pp. 444. Price, $1.75.

This is a companion volume to that entitled "Between the Lights," and edited by the sister of the compiler. It contains a Scripture reading, a prose extract, and a selected poem for each morning of the year. There is a wide range of contributors and much of genuine interest and value. The book is attractively gotten up.

In the Midst of Alarms. By Robert Barr. New York: Frederic A Stokes Co. Pp. 275. Price, 75 cts.

This is a thoroughly realistic, *fin-de-siecle* story, full of the most recent slang, and in every respect brought up to date. A genial, Bohemian, and somewhat conceited newspaper man from New York, and a mild-mannered, pedantic, but unexpectedly athletic professor from Canada, undertake to camp for two weeks just north of the border line. They find there two unsophisticated country girls. The New Yorker promptly falls in love with both, and after a period of painful suspense proposes to both in the same night, and is accepted by the second, to his exuberant delight. They live happy ever afterwards. The Canadian is borne off in triumph by the other girl. These *denouements*, however, are reached "in the midst of alarms," *i. e.*, the Fenian uprising of 1866, in which the lovers get uncomfortably mixed up and have humorous experiences. The book will do very well to while away a summer hour or two.

Christianity and Agnosticism. Reviews of some Recent Attacks on the Christian Faith. By Henry Wace, D. D., Prebendary of St. Paul's, principal of King's College, London, preacher of Lincoln's Inn, chaplain to the Archbishop of Canterbury, etc. New York: Thomas Whittaker. Edinburgh and London: William Blackwood & Sons. Pp. 339. Price, $2.50.

From the special preface onwards and up to the appendix at the close, this volume is made up in principal from a paper on Agnosticism read by Prebendary Wace at the Manchester Church Congress of 1888, and from subsequent replies which he gave to Prof. Huxley's three controversions that had appeared in *The Nineteenth Century*. In addition to the leading essays in the present volume, Dr. Wace has inserted two other articles from his own pen previous in date to the occurrence of the Huxley controversy. The first, entitled "The Historical Criticism of the New Testament," is concerned with the results of modern criticism of the New Testament. Prof. Huxley had warned his readers, in one of the articles to which the preceding are a reply, "against any reliance upon Dr. Wace's statements as to the results arrived at by modern criticism;" adding magisterially that "they are as gravely as surprisingly erroneous." The second article meets the "Latest Attack on Christianity," which had been made in Mr. James Cotter Morison's work, "The Service of Man, an Essay Towards the Religion of the Future." The first number in the appendix is a fine critical review (in some fifty pages) of Mrs. Humphrey Ward's novel, "Robert

Elsmere," and certainly supplies what Mr. Gladstone justly noticed as the great deficiency of that book, namely, some slight representation of the arguments on the other side; an omission which is, indeed, almost the uniform vice of a controversial novel, in which one rarely, if ever, finds the foregone beaten side making any respectable fight; a defect that vitiates the whole with any fair-minded reader. The last article of the book consists in an examination of the first two volumes of the "Speaker's Commentary Upon the New Testament," which, our author thinks, have not received the attention suitable to their importance in the chief theological controversy of our day, from the modern skeptical critics—to the discredit either of their candor or thoroughness; and he declares without hesitation that, in his opinion, "none of the critical works which have been published abroad afford more valuable materials for forming a sound judgment on that controversy." Every man in holy orders set for the defense of the Faith, and as well every intelligent and devoted layman who would fulfill his obligations by Baptism as a defender of the Faith, will out of this book find himself the better armored for a wise warfare against the manifold forms of unfaith—which simply is "infidelity" writ small.

Sermon Stuff. Second Series. By S. D. McConnell, D. D., rector of St. Stephen's, Philadelphia. New York: Thomas Whittaker. Pp. 228. Price, $1 net.

The general tone of Dr. McConnell's teachings in the congregation is so well known that it were needless to say more of these sixty-five sermon-outlines from which he has worked in St. Stephen's pulpit of late, than that they continue the reflection of that original, clear, and fascinating manner of thought and treatment of his varied subjects which was so manifest in the first series. A careful glance along the line of these pulpit notes will help us to the secret of that power which serves to fill St. Stephen's with such large gatherings of men on a Sunday afternoon.

It were a pity not to give our readers the preface: "Travelers in high latitudes make much use of a highly concentrated article of food called Pemmican.' A small handful of it is sufficient to sate the appetite of the hungriest man. But, unfortunately, the hungriest man cannot eat it. Its compressed fattiness and pungent flavor are not available for him until he first expand it with moisture and fresh substance, until he triturate it and warm it, which being done it makes a right savoury mess, and he eats it thinking kindly of the far-away hands which put it up. If some preacher who may not have been able to find food convenient, and is hungry, shall take a handful of this Sermon Stuff and treat it after the same fashion, he may perchance find nourishment therein for himself and those committed to his charge; if he treat it in any other wise, he will find it but a dry and choking morsel." And, to select from just one set of notes out of this series, Churchmen who might by common rumor have been led to expect something otherwise from the preacher of St. Stephen's, will be eminently satisfied with this:—it is on "The Priest and the Soul," and the text: "Go show yourselves unto the priests, etc."—"Many would object, 'I will allow no man to come between my soul and God; I can find no place in reasonable religion for priestcraft under any guise,' and such cheap asseverations." "But let any man really begin to be grieved and wearied with the burden of his sin and he will instinctively seek some one to whom he may speak—should he seek the Christian priest because he is a priest?" "It cannot be denied that God's method has been to give such power unto men." "Jesus 'breathed on His Apostles and said, whosoever's sins, etc.'" "At the ordination of priests this is solemnly rehearsed." Conclusion: "In face of all (these) theoretical objections I appeal to the common experience of men to witness that very many indeed are perplexed and unhappy who would find relief if they could only realize that God, out of His kindliness, has made provision for their needs by providing a class of men to whom they may go without impertinence—a class of men whose *persons* recede behind their *office*, for such purpose, so far, that confessing to them becomes, as nearly as may be in this world, a confessing unto God."

The Pilgrim of the Infinite, A Discourse Addressed to Advanced Religious Thinkers on Christian Lines. By William Davies, 1894. Pp. xii: 155.

A Confession of Faith. By an Unorthodox Believer, 1895. Pp. 194. Macmillan & Co., N. Y. Price, $1.25 each.

These two little books are like each other in external make up, which is a triumph of art, and in point of view, which is rationalistic, naturalistic, and pantheistic. Why is it that such publications should be gotten up in such attractive style as compared with Orthodox literature?

"The Pilgrim of the Infinite" is written on the assumption that man is divine and in the process of finding it out in the midst of and by means of present failure and sin (pp. 3, 112), "The primary elemental principle of all religions is the divine indwelling in man and man's inclusion in the Deity." "Our faults and sins are our tutors, and our virtues are our exemplars." Both faults and virtues therefore are good for us and we need not concern ourselves with repentance. The fall is a fall upward. "We see Christ . . . . opening a new apprehensive faculty . . . . a perception of our relationship to and our identity with the God in whom we live," etc. "The sin of our soul is changed by a subtle moral alchemy into a salutary agent of elevation to another and higher stage of being." Death is "but the 'shadow with the keys' which waits to reveal to us the grand secret." The last chapter is a pantheistic rhapsody upon the soul's destiny. "By advanced thinkers," the writer says, "I mean those who . . . . are free from every form of religious faction, bigotry, and exclusivism who, though they may be worshiping in the churches, are not restricted by them (!), regarding them as a means and not an end." "All revelation must necessarily come through the human soul." The divine message has been delivered, he urges, and the divine nature revealed in sacred books of all religions. "It is only by collecting, collating, and comparing . . . . we can hope to gain an idea of the full scope and intention of the divine will in regard to the human race."

"Humbly question thy own soul;
It shall give oracles to thee."

"If its revelations teach you nothing you will never learn more from without." "All religion is progressive. To freeze it into permanent forms and ceremonies is to deny its efficacy and destroy its vital power." We quote thus extensively because we believe that what we quote embodies principles held and insidiously urged in more than one of our own pulpits, and we would call a spade a spade. They represent, as we have said, pantheism, rationalism, naturalism. They leave no room for a sense of sin and of the need of repentance, nor for the Christian doctrine of God. Each soul is made infallible, and the attractiveness of the system lies in the fact that whatever one likes is here deified, since all is God, and God is imminent in the sense of being the soul and substance of the universe.

"A Confession of Faith" is written in the form of a series of credos, which are given with all the assurance of perfect knowledge, although on page 13 the writer says: "I believe that knowledge of ultimate realities—exact, certain, and scientific knowledge—is unattainable by man." We are to read this book then as expressing *in*exact, *un*certain, and *un*scientific knowledge of the writer. Was it worth while to write such a book? "I believe (p. 3) that nature is all in all, and that there is nothing above it or beyond it." "I believe that the sanction of nature is the sole criterion of truth" (p. 8). "I believe that nature is a 'living whole,' and as such is in process of development" (p. 30). "I believe that God, as the supreme reality, is identical with the spiritual pole of the universe; in other words, that He is the purity and perfection of the spirit that is in man" (p. 72). "I believe that self-culture, as the outcome of self-surrender, is the main business of life" (p. 148). "I believe that in trying to live to the higher self I shall receive perpetual guidance from the light at which I aim" (p. 161). This and much more makes up the philosophy of him who has no exact, certain, and ultimate knowledge of ultimate realities; and it is the philosophy which is most prevalent among those who in our day prefer breadth to truth, and who are ever professing to *seek* after, without ever coming to the *knowledge* of the truth. Let us be thankful that we at least "know that our Redeemer liveth . . . and that, though after our skin worms destroy this body, yet in our flesh shall we see God."

Magazines and Reviews

The opening article in *The Scottish Review* for January (quarterly, Leonard Scott Pub. Co.) is on "The Culdees," by A. Allaria, who argues that they were substantially the same as the Canons Regular on the Continent. Karl Blind contributes a very curious and learned article on "Ale Drinking: Old Egypt and the Thrako Germanic Race;" H. Grey Graham gives a mournful picture of "Rural Scotland in the First Half of Last Century;" Count Gandini portrays "The Court of Ferrara in the Fifteenth Century." The special feature of this quarterly is "The Summaries of Foreign Reviews," which is very full.

Clinton Scollard's verses, "Evening in Salisbury Close," in the March *Atlantic*, give one the impression of an opportunity missed; his appeal is so entirely to the eye and ear of the fact, leaving out of the account the higher and deeper emotion which the time and place would naturally inspire. The editorial review of George William Curtis as a man of letters, and a paper on the work and personality of the late William Dwight Whitney will be of interest to students and scholars. The fiction of this number, with the exception of Elizabeth Phelps' serial story, has an historical background. It includes Gilbert Parker's "Seats of the Mighty," a thrilling narrative of the conflict in Canada, under Generals Wolfe and Montcalm, between the French and the English; and "Gridon's Pity," a tale of the French Revolution, by Grace Howard Peirce.

A new field of travel is opened up in the March *Century*, by Harriet W. Preston, who takes the traveler "beyond the Adriatic," into Dalmatia, a region hitherto comparatively unexplored. The beautiful thirteenth-century cathedral in Trau, originally a Greek colony, and later a Roman town, and the picturesque costumes of the natives, appear to be special points of attraction. *The Century* has always given prominence to artists and representations of their work, and has done much to cultivate a knowledge and love of the beautiful in art in its readers. This month it presents to us a new candidate for favor—Jean Carries, sculptor and potter, who was given, at the request of his fellow-artists, the cross of the Legion of Honor on the day of the appearance of his work in the Salon of the Champ de Mars, in 1892. Unstinted praise is given this artist as being "absolutely without parallel in contemporaneous art, in pottery an inventor second only to the great Japanese masters of the past." Fine portraits of Hermann von Helmholtz who for forty years held the scientific leadership of Europe, and of Eugene Ysaye, the violinist, are accompanied by appreciative sketches of the men.

Those interested in ascertaining the drift of State legislation during the sessions now near closing, will find in *The Review of Reviews* for March a very comprehensive yet condensed account of what has been done by the various States. It is considered that, notwithstanding the customary fads, a great number of meritorious measures are receiving consideration, and in some instances have already become laws. This *resume* should be widely read, for about seven-tenths of our national population are more or less directly concerned in the way this work is done. Notable in this issue of *The Review* are the character sketches of Francesco Crispi, "Italy's foremost statesman, Lord Randolph Churchill, whom an admirer in *The Saturday Review* considers "was the greatest elemental force English politics since Cromwell," and James Clark Ridpath, "a typical man of the Ohio Valley and the old Northwest;" his "Popular History of the United States," it is believed, has been of use to five million Americans, young and old. There is a valuable description of the electric street railways of Budapest, suggested as an object lesson for American cities, especially Brooklyn.

Easter Music

The Easter list for this year of Arthur Schmidt, music publisher of Boston, is very complete and contains many new and interesting compositions appropriate to the season. Most of these are in octavo form, and are well printed and edited. A stirring anthem is Schnecker's "Jesus lives," original in treatment and having a fine climax. Among others that can be warmly recommended as seasonable compositions, ecclesiastical treatment and interesting to study, are, "Exalt Him," Hanscom; "As it began to dawn," Lansing; "Since by man came death," Nichol; "Alleluia! Christ is risen," Beach, and "Awake up my Glory," Maker. Organists and choirmasters should send to Mr. Schmidt and examine his list.

Opinions of the Press

H. Y. S., in *The Evangel of Calvary church, N. Y.*

THE PASTORAL LETTER.—There has never issued from any assemblage of Bishops of the Anglican Communion a clearer or more definite description of the exact nature of the dangers that are looming up on the horizon. The trumpet gives no uncertain sound. The bishops have had the courage that comes not only from conviction, but also from the sense of their God-given responsibilities as leaders in the Church of God. The dangers of the present time are not those of a rampant unbelief, but of an unbelief which calls itself Christian, which proclaims that it has found the real core and inner meaning of the Christian religion, and then asserts that those who cling to the older type of Christianity, in which the belief in miracles, in prophesies, and in the supernatural facts of Christ's life, form so prominent a part are "unlearned and ignorant men," who do not keep up with the progress of modern thought. The pastoral letter sets forth the following points in which the new theology denies the faith of the Gospels, and sets itself up against the old Creed of the Church: First, it proclaims that all men are by nature children of God for time and for eternity; that humanity is divine and that the human soul is consubstantial with the Father. If this be so, then Christ is not God's only Son. Second, it proclaims that Christianity does not require us to belive that Christ was born of the Virgin Mary, and asserts that this is a mere human opinion upon which there may be an allowable difference of belief. Third, it tells us that Christ's rising from the dead was spiritual resurrection, that He appeared to His disciples only in a spiritual form, while the physical body remained in the grave and returned earth to earth, ashes to ashes. Fourth, while it concedes that the Bible is, in some sense, inspired by God, it makes the concession in such a way as to undermine the faith of thousands in the authenticity, integrity and credulity of the Holy Scriptures. These are the chief points in modern theological thought upon which the pastoral dwells, and all should read the letter carefully, for the warning comes none too soon. To all appearances the Christian world is now entering upon an era of deception regarding Christian truth greater than any that has occurred in the past.

The Household

Monographs of Church History

VII.—THOMAS *a* BECKET—CONTINUED

BY M. E. J.

The rest of Becket's history consists of one long struggle between the Church and the State. It is impossible to give here all the details of this unhappy strife. Becket was supported by the Pope, by all the bishops and clergy who had enough courage to stand by him, and by the mass of the people who loved him as their benefactor, and trusted in him as their defender. The king's party consisted of the great nobles, the middle classes, and the civil authorities. In judging of the situation, we must try to look at it from the standpoint of the times, and not with nineteenth century eyes, nor in the light of later history. The great burning questions of that day have long ago been settled, and we look back with complacency and eight centuries of experience, and wonder how there could be any doubt as to which side held the prosperity of England in its keeping. The religion of the day, popular feeling, and experience were all then with Becket; tyranny in Church and State, new and untried theories, with Henry. If we consider Becket's judgment at fault, let us at least be fair enough to acknowledge that he had plenty of good reasons on his side. The first great dispute was on the subject of the claims of the civil law on the clergy. No matter how grave the offence, if the offender were in even the lowest of the minor orders of the Church, the civil law could not touch him. Now this seemed to Henry (and, of course, we all agree that his judgment was just) a very grievous mistake, particularly as the standard of morality was so low among the clergy at that time. Becket maintained that a cleric should be judged only by his order, but if he were found guilty of any serious crimes, should be degraded, considered thenceforth as a layman, and liable to civil punishment for any further offence. He insisted that it was unfair that a man should suffer twice for the same offence. Henry, not considering degradation a sufficient punishment for murder, demanded that after this ceremony had been performed, the offender should be handed over to the civil authorities. The battle waged long and violently. Becket was firm, only answering when the king demanded whether he would obey the ancient constitution of the realm:

"We will in all things saving our order."

Henry exclaimed with violence and an oath: "Naught shall ye say of your order; my constitutions ye shall accept and confirm outright and in plain words!"

The king then called a great meeting at his royal manor of Clarendon, and there caused to be drawn up a series of articles which have been called the "Constitutions of Clarendon," which defined the power of the clergy. They declared the right of the king to dispose of all ecclesiastical dignities, to appropriate all the revenues of any see during its vacancy, arranged "that the appeal in all spiritual causes should be carried from the archdeacon to the bishop, from the bishop to the primate, and from the primate to the king," and many other like provisions which had been the custom in earlier days, all now considered unquestionably legal, but which at that period were contrary to the customs and unwritten law of the Church.

When Becket met the king and council at Clarendon his position was a very difficult one. He was an absolutely fearless man, and though every one and every thing seemed against him, he held his ground in spite of all the threats of king and barons and the entreaties of the more timid clergy, and resolutely refused to sign the Articles. They were utterly opposed, in his judgment, to his duty as primate, and over and over again he declared that he would never sign them. But suddenly a most unaccountable change took place, which has puzzled historians from that time to this. Some authorities state that at a private meeting of the prelates, Richard de Hastings, Grand Prior of the Templars, throwing himself on his knees before Becket, entreated him to yield, both for his own sake and for that of the Church; and that the Archbishop was so moved by his prayers mingled with tears, that he exclaimed: "It is my Master's pleasure that I should forswear myself, which I resolve to do and to repent afterward as I may!"

After this remarkable statement, he sought out the king, and in the presence of the bishops, he swore that he would accept the constitutions and observe them "with good faith and without fraud or reserve." The council broke up in triumph, and Becket started for home, a sorrowful and bitterly repentant man. His fall had been sudden and unexpected, and his repentance began almost immediately. He reproached himself unsparingly for all the troubles which had come upon the Church, exclaiming: "A proud, vain man, from a keeper of birds, I was called to be a pastor of sheep; I, the patron of stage players, I, the follower of hounds, I am called to be the shepherd of so many souls! Of a truth, my past life was very far from conducing to the safety of the Church; and now these are my works! I am deserted by God, and only fit to be cast out of the see I fill!"

He did most severe penance for his sin, suspended himself from his office for a time, and sent messengers to the Pope begging for advice and pardon in his misery. His holiness sent him absolution with many comforting words, and advised him to resume his duties.

After this most remarkable fall and repentance, Becket resumed his position of antagonism to the royal encroachments on the ecclesiastical power, and Henry, on his part, lost no chance of humiliating the Primate. For instance, the king persuaded the Pope to appoint the Archbishop of York his legate in England, thus placing him to a certain extent in a position superior to the Primate. As the two prelates had never been particularly friendly, this was a very hard position for Becket, and Archbishop Roger lost no opportunity to parade his superiority. Foliot, Bishop of London, Becket's old enemy, was also glad of the chance to decline to make profession of canonical obedience to the Primate. When Becket appealed to the Pope against these indignities, his holiness contrived to hold the balance pretty evenly between the opposing parties, without entirely satisfying either. Things went on from bad to worse, and Henry resolved to ruin his former friend at one blow. He summoned him to appear before a great council at Northampton, and without giving him any notice, demanded an account of all the expenditures made when Becket was chancellor; this was the more unjust as the king had formally released Becket from all such obligations when he made him archbishop. Blow after blow rained upon the Primate's head, until he was reduced to beggary. He appealed to his suffragans, but among them all Henry of Winchester was the only one who stood by him in his distress. But the hearts of the poor were always with him, and his people flocked around him with sympathizing words, and offering earnest prayers for his safety.

The council lasted many days, and Henry, as the time went on, worked himself up into a state of fury against the Archbishop. The bishops entreated their chief to submit to the king, and to resign the see, but Becket, with his usual fearlessness, refused to make any concessions. On the last day of the council he made up his mind to be present and to plead his cause. Feeling that before night closed in he might have died a martyr to his convictions, he that morning celebrated at St. Stephen's altar, and amid the prayers and sobs of the people who crowded around him, chanted the Introit for the feast of the Proto-martyr: "Princes also did sit and speak against me."

On rising to give the benediction, "his tall figure was drawn up to its full height, his piercing eye flashed fire, his handsome countenance expressed a determination both to endure the most, and to defy his enemies. His face, it was said, appeared like the face of a man, and at the same time, as the face of a lion." *

Then Becket, bearing his cross, passed through the streets to the castle, amid the kneeling crowds, who, with tears, begged for his blessing. When he reached the castle he was left in a room alone with his attendants while the king consulted with the barons and bishops as to his treatment. The waiting was long and trying, but his faithful and loving attendants encouraged the persecuted man with words of Christian faith and comfort. Fitz Stephen, his friend and biographer, says: "A little later when one of the king's marshals would not let me speak to the Archbishop, I made a sign to him, and drew his attention to the Saviour on the cross."

The proceedings of the council were most remarkable. As Becket sat silently waiting, the king's voice could be heard from the inner room, rising higher as his rage increased. After much discussion and many messages sent to the Primate, to which he replied with dignity, defending his position, and repeating that he appealed to the Pope for his vindication, it was decided that he should be deposed and imprisoned. As the procession of bishops and barons filed out through the hall to announce this sentence, Becket rose with great dignity, and saying a few words in defence of his conduct, made a solemn appeal to his holiness; then, cross in hand, passed out of the hall to the castle door. No opposition seems to have been made to his leaving, nor was the sentence pronounced, but some wretched followers of the king took up sticks and missiles of all sorts from the ground, and showering them upon him, cried: "Traitor, perjurer, stay! hear your judgment!"

He moved slowly to the door, and he had almost reached it, when unfortunately he lost his self-control, and turning on his enemies who had called him coward, cried: "But for my sacred orders I'd make you rue that word!"

A different crowd met the archbishop at the gate. His loving flock had waited long and anxiously outside, fearing that his hour of martyrdom had indeed come, and they escorted him home rejoicing.

Becket next applied to the king for a safe conduct from the kingdom, and when this was refused, he felt really alarmed for his safety, and hastened to a place of concealment in the fenland, and from there made arrangements to embark. After many adventures he arrived at Sens, where the Pope Alexander at that time held his court, and where Becket was received with great honor. The Archbishop placed his episcopal ring in the Pope's hands, entreating him to appoint a more worthy man as his successor, but Alexander refused to accept his resignation, and publicly re-instated him. As, however, it was impossible for Becket to return to England at present, the Pope,

*Dean Hook, "Archbishops of Canterbury."

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embarrassed by his presence at Sens, and desirous to keep on good terms with Henry, recommended him to retire to the monastery of Potigny, and there lead a life of meditation and self-denial for a time. Thomas obeyed, and spent nearly two years in this calm retreat, practicing severe mortifications, and undergoing penances which were peculiarly hard for a man of his luxurious and magnificent tastes. He had always led a most regular life; even his bitterest enemies had never accused him of any lapse from a high moral standard, and this fact cannot be too strongly emphasized when we consider that he lived in an age when the morals of clergy as well as laity were so loose and depraved. But his religious life does not seem to have been very deep before this time, when in poverty and disappointment he turned to this peaceful refuge, and found comfort, refreshment, and healing in its holy calm. His true friend, John of Salisbury, writes of him at this time:

"With regard to my lord of Canterbury rest assured that what he has gained in moral and intellectual graces far outweighs all that the king's malignity hath been able to deprive him of."

(To be continued)

Ellen Alcott

A TALE OF TRUE LOVE

(Copyrighted)

BY FANNIE SOUTHGATE

CHAPTER XI.

Those were happy days that followed in the little rectory. Ellen and Jack were so deeply, truly happy in their love, and Meg was so over-flowing with vigor and freshness of youth and perfect health, while Dick found rest and idleness in his pretty little home with two fond sisters to make much of him and to do his bidding, a pleasing contrast to his year of school life and drudgery. Occasionally a friend would come down to spend a few days with him, but that was poor fun, he declared, as they did nothing but run around with the girls; by which speech he showed the usual indifference of a brother to the charms of his own sisters.

At the urgent request of all the members of the Milton family, Mr. Alcott and Ellen had decided to go to Brantford for Agnes' wedding, which was to take place early in October, and when the time came, started off with many anticipations of pleasure, while Meg, left in charge of the house, under Dick's protection, felt her own importance to a great extent. She really enjoyed the little taste of responsibility, and Ellen had told her smilingly she had better get used to it very soon, at which the younger girl urgently requested to know when the other great event was to be. To this question, however, she had as yet gotten no definite reply. In truth, it was one which was still in abeyance. "Wait till one wedding is over before we talk of another in the family," Ellen would say, and add teasingly, "don't be in such a hurry to undertake the cares of a household, Miss Margaret, you will find it more work than play, I can tell you;" and again would charge them with their great anxiety to be rid of her, which, of course, only served to bring out a score of denials and protestations of affection.

"We will wait a little while, Nell deary," Jack had said, "till Agnes is comfortably settled in her new home, and mother and little Em with her, then we will think of our own plans. Don't you think that is best?" Of course she agreed with him; it was always others first, themselves last, with these two.

The wedding, though a quiet one, was a very happy affair. The impressive service in the church, Mr. Durand being a Churchman, and Agnes only too willing it should be so, was followed by a small family gathering at the house, where Jack proved the life and fun of the party.

"I declare, Jack," his sister said, "you are just like a great school boy with your jokes and pranks." Nevertheless, she laughed at them heartily. When they were alone a few moments before her departure, she gave him a tender, loving embrace, saying, with tears in her eyes: "Oh, Jack, dear, I am so content with my own happiness, but even more for yours. What you have been to us no one can half guess; but your reward will come. God bless you, and make you, oh, so happy in your future, that is my earnest and constant prayer. You will deserve it all, darling."

It was arranged that Ellen should stay on with the Miltons while Mr. and Mrs. Durand were absent, to help Mrs. Milton and Emily get in readiness, and move themselves out into the country home which was to be theirs for the future. This kept them one and all very busy, but finally the last arrangements were completed and the party, including Ellen who was to stay and welcome the bride and groom, had moved to Elmwood. Jack, who declared that he was out in the cold during all this fuss and commotion, and only came home at night to find three tired women barely able to keep their eyes open or talk to a fellow after his day's absence, was truly glad when the move was finally made.

"Now I can have some peace and quiet in my bachelor quarters," he said, "smoke when I please, and not have three sleepy individuals yawning at me from the sofa and chairs."

Nevertheless, it was seldom that he did not find his way out to Elmwood during the evening, and Mrs. Milton, who had been very loath to leave him, and only persuaded by his positive assertions that it would be comfort and luxury personified to have the run of the whole house, and take meals wherever he happened to be at the time, felt better satisfied when she knew that his evenings were not lonely, which was what she had feared most.

It was a very jolly party that assembled around the tea table that first evening of the travelers' return. The large, bright dining room, with its polished floor and dainty white muslin curtains, every corner and space filled with vases and bowls of lovely fall flowers, was a picture of comfort; and good cheer prevailed on all sides. Jack, as on the occasion of the wedding, was full of gaiety and humor, in which all the others joined in a greater or less degree. Later, he and Ellen retired to the cosy little library, with its cushioned window seats and well-filled shelves, while the others quietly discussed family affairs in one of the large comfortable parlors.

"Well, at last I have gotten possession of you," Jack cried gaily as he drew Ellen down beside him on the sofa. "What with moving and looking after mother

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and Emily, and arranging all these splendors for the bride and groom, I thought you were never going to have a spare moment for your poor old Jack. The days are flying far too rapidly for my comfort. When is it you leave us, dearest?"

'On Friday at the very latest, and this is Tuesday; only two more days," she added with a little sigh of regret.

"Only two, that is impossible, why, I haven't seen you yet, and you talk of going away. I cannot hear of such a thing," and he drew her closer to him, as if that would stay the flight of time.

"But I must go all the same, Jack dear, you wouldn't have me leave father any longer to the tender mercies of Meg and her inexperience, would you?"

"Well, you see Meg has got to learn sometime to do without you, Miss Importance, all of them have except myself, so the sooner they begin the better."

"What a selfish speech, Jack; I would not have believed you capable of it," said Ellen, smiling, nevertheless, up into his eyes as they looked lovingly down at her.

"I can't help it, Nell, I have wanted you so long, so very long, to be all my own, I feel as if I should never be able to share you with any one again." And what could Ellen say to this? The rest of the evening they spent in discussing all those ways, means, and plans so pleasant to those who are looking forward to having their own little home and all the quiet delights suggested by that word.

"I feel as if I could do anything, be anything, now I am to have you as my life's companion, little woman," said Jack, earnestly, "I often feel how short a time life is to accomplish even a small part of the good one longs to do, but I know with your loving example and help, dear, I shall achieve more, far more, than I could ever do otherwise."

"Oh, Jack, I do so long to be really, truly useful in the world. There seems, as you say, so very much to be done, and our best efforts are so inadequate, I do hope and pray that we will do our share of the world's work faithfully and earnestly; not becoming absorbed in ourselves, our duties, pleasures, or interests apart from all those others who may need our help. Do let us try not to be selfish in our love."

"I shall try not to, darling, and I feel sure no selfish thought or act will ever come into your life."

"Do not say that, I beg you; if you did but know the struggle I have always had and shall have, to forget self, you would think differently."

"Nonsense, Nell, I can't believe otherwise than I see with my own eyes. But if she is such a modest little puss, and does'nt like even to hear the truth, I shall have to try to keep such things to myself, though it will be hard work, I can tell you."

"Let us begin now and show our unselfishness by giving the others the benefit of our society; I am sure they are pining for us, dear," ventured Ellen presently, to which her lover replied:

"I am not sure that you are as modest as I thought, after all, Miss Ellen, as you think your society so essential to the family happiness."

"Our society," corrected Ellen, as she rose and held out her hand to her somewhat reluctant companion, "singly neither one of us may be of much account, but together we form one perfect whole, without which I feel sure the family happiness cannot but be incomplete," and she laughingly drew him towards the door.

Friday came all too soon to each and every member of the party at Elmwood, for all were sorry to part with Ellen who was so warmly beloved by them, and even Mr. Durand, not a man of many words, expressed regret that her visit could not be prolonged. Though very unwilling to part with them, and to lose those long happy evenings with her lover, Ellen could not be persuaded to leave her father and "the children" as she still called them—much to the amusement of those who compared the tall boy and girl with the slim little creature who used this motherly term—any longer.

She departed with a promise from Jack that he would soon run down to Longwood, and a hearty invitation to renew her visit at some future day, from both host and hostess.

At home she found things going well and smoothly, though all were unfeignedly glad to get her back again, and Mr. Alcott told many a little tale of Meg's funny mistakes, much to the indignation of that young person, who vowed she would never keep house for such an ungrateful father again—no, not if she had to forbid the marriage of Jack and Ellen to keep the latter accomplished person in perpetual attendance on him.

Dick was studying at home this winter, with his father, preparing to go to college the following year, when he would be nearly eighteen, and, being bright and a good student, hoped to enter the junior class, thus shortening his course by two years. He and the rector spent many an hour in the study with closed doors, while Meg, the pride of his companionship, and her work, too, sought solace in what she called "embroidery," and Nell termed "a waste of time and good material." However, she soon tired of this, the needle never having been a favorite implement with her, and after a consultation between elder sister and father, she was set to work on some copying for the latter, two hours a day, and the rest of the time she spent in amusing herself as best she might.

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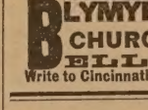

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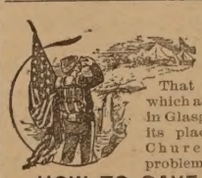

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The Passenger Department of the Big Four Route have issued a very convenient and attractive Pocket Guide to the City of Boston, which will be sent free of charge to all members of the Young People's Society of Christian Endeavor, who will send three two-cent stamps to cover mailing charges to the undersigned. This Pocket Guide should be in the hands of every member of the Society who contemplates attending the 14th Annual Convention, as it shows the location of all Depots, Hotels, Churches, Institutions, Places of Amusement, Prominent Buildings, Street Car Lines, Etc., Etc. Write soon as the edition is limited.

E. O. McCORMICK,
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PURE, HIGH GRADE COCOAS AND CHOCOLATES

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HIGHEST AWARDS

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Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and *costs less than one cent a cup.*

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16,600 Francs

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The Great French Tonic

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RIDGE'S FOOD yields the highest possible percentage of nutrition for the very least exertion of the digestive power. **WOOLRICH & COMPANY, Palmer, Mass.**

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Central, Strictly good, Medium priced, Hotel.
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PENNOYER Kenosha, Wis. **SANITARIUM.**

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THE ALMA SANITARIUM CO., Alma, Mich.

OFFICIAL ANNOUNCEMENT of the award on **GILLOTT'S PENS** at the CHICAGO EXPOSITION.

AWARD: "For excellence of steel used in their manufacture, it being fine grained and elastic; superior workmanship, especially shown by the careful grinding which leaves the pens free from defects. The tempering is excellent and the action of the finished pens perfect." (Signed) FRANZ VOGT,

Approved: H. I. KIMBALL, *Individual Judge.*
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EASTER MUSIC

EASTER SELECTIONS

for 1895 containing Carols and Responsive Readings. Price 5 cents, postpaid.

RESURGAM

A service of Song and Readings, by *H. R. PALMER.* Price 5 cents, postpaid.

CANTATAS:

"Flower Praise" (20 cts) "Festival of the Flowers" (30 cts) "Under the Palms" (30 c)

MUSICAL VISITOR for March will contain Easter Anthems. Price 15 cents.

Send for our complete list of Easter Music.

THE JOHN CHURCH CO.,
CINCINNATI, NEW YORK, CHICAGO.

bright, merry girl was a great favorite, in which she was often accompanied by Ellen, and, not, unfrequently, by Leslie Farrant, whose visits became more and more constant during this fall and winter.

One day when Ellen was sitting alone with the aforesaid young man, Meg having been called away on an errand for her father, he began, rather hesitatingly, to speak of her.

"Your sister, Miss Margaret, is a charming girl. Do you know, she reminds me very much of you," to which Ellen laughingly replied:

"Thank you so much for the implied compliment, Mr. Farrant. I quite agree with you about Meg. She is a dear, sweet child, but I cannot say I think she resembles me in any particular."

"I did not mean in appearance, Miss Ellen, but there are little ways and motions in which she reminds me forcibly that she is your sister, and that to me means much, if you must know. It was on that account I was first attracted to her, which attraction has grown and increased until—" here his speech was brought to an abrupt close by the re-appearance of Meg herself; but Ellen could not help wondering what was to follow, and if, as she imagined, he was going to tell her that he had lost his heart to Meg. Of this she would have been truly glad, for no man, except, perhaps, Henry Carter, had so strong a claim on her affections as this same Leslie Farrant. His love for her, she still believed, had been sincere. She was not one to doubt the truth and honesty of others, but on the other hand, in spite of her real fondness for the genial, warm-hearted fellow, she knew only too well he was not of those natures capable of only one strong attachment in a life-time, and there was not a tinge of scorn or jealousy in the thought that he might even now have transferred the love he had once felt for herself to the younger and fairer sister. Far from it, she was most heartily glad at the idea that he should find that love and happiness which she had no power to give him. But here she called her thoughts abruptly to a standstill, for, after all, what had given rise to all these conjectures on her part? Nothing more nor less than a few words which might mean nothing. Nevertheless, she found herself closely observing Farrant's manner to Meg, and saw, or thought she saw, a certain deferential tenderness which a man seldom pays to any woman, be she ever so fair, who has not already made her way deeply into his affections.

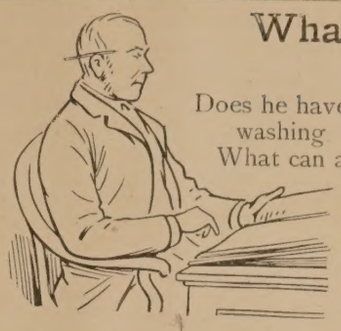
(To be continued.)

Children's Hour

Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, TWO DOLLARS. You may then send us the name and address of the person and *one* of the dollars. The other dollar which you have earned as commission, you may keep for your Easter offering. Address

THE LIVING CHURCH,
162 Washington St.,
Chicago, Ill.



What's your husband's work?

Does he have to do anything as hard as your washing and scrubbing? It can't be. What can a man do that's as hard, for most men, as this constant housedrudgery is, for most women? If he has any sympathy for you, tell him to get you some Pearline. Sympathy is all very well, but it's Pearline, not sympathy, that you want for washing and cleaning. Nothing else that's safe to use will save you so much downright hard work at the washtub or about the house. It saves money, too—saves the ruinous wear on clothes and paint from needless rubbing.

464

Millions NOW USE Pearline

ASTHMA FREE CURE

HIMALYA from the wonderful African Kola Plant, Congo River, West Africa, is **NATURE'S SURE CURE for Asthma.** Endorsed by European physicians as a positive Constitutional Cure. 7,000 cures in 90 days. **It Never Fails.** Cures Guaranteed. **No Pay Until Cured.** Large Trial Case sent **FREE,** by mail, prepaid, to any sufferer. Address **KOLA IMPORTING CO,, 1162 Broadway, New York.**

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Horse high, bull strong, pig and chicken tight. Make it yourself for **13 to 20 cents a Rod.** 50 styles. A man and boy can make 40 to 60 rods a day. catalog free.

KITSELMAN BROS., Ridgeville, Ind.

DEAFNESS & HEAD NOISES CURED by my INVISIBLE Tubular Cushions. Have helped more to good HEARing than all other devices combined. Whispers heard. Help ears as glasses do eyes. **F. Hiscox, 858 B'dway, N.Y.** Book of proofs **FREE**

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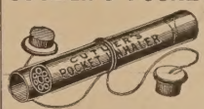
Cures Corns, Warts, Bunions, etc. *So easy to apply—it sticks fast.* Ask for **Dent's;** take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

Try Dent's Toothache Gum.

CUTLER'S POCKET INHALER



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Handy as a knife. Approved by physicians and the Medical Journals. At druggists for $1; by mail, $1 10. W. H. SMITH & CO., Prop'rs, 402 Michigan St., Buffalo, N. Y.

Known Everywhere Sold Everywhere. Grown Everywhere.

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Ask your dealer for them Send for **Ferry's Seed Annual for 1895.** Invaluable to all planters and lovers of Fine Vegetables and Beautiful Flowers. Write for it—**Free.**

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Great Surprise Collection.

Larger and Finer this year than ever. $5.00 worth of flowers for $1.00. Send for Catalogue.

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CHOICE ROSES AT 5 Cents

OUR RAINBOW COLLECTION OF 20 ROSES FOR $1. PREPAID BY MAIL

The Roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this Summer, either in pots or planted in yard. They are hardy ever bloomers. Please examine the below list of 20 choice fragrant monthly Roses, and see if you can duplicate them anywhere for an amount so small as $1. They are nearly all new kinds. We guarantee them to reach you in good condition, **AND WE ALSO GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU EVER PURCHASED.**

LIST:—**Champion of the World,** brightest pink, the best rose ever introduced. **Henry M. Stanley,** apricot yellow, very fragrant. **Pearl of the Gardens,** deep golden yellow. **Bridesmaid,** rich pink, none better. **The Queen,** pure white, always in bloom. **Christine de Noue,** rich maroon and deliciously sweet. **Princess of Wales,** amber yellow, deepening to orange. **Rheingold,** beautiful shades of saffron and tan. **Star of Gold,** the queen of all yellow roses. **Waban,** a great rose, in bloom all the time. **Golden Gate,** creamy white and old gold. **Francisca Kruger,** coppery yellow and peach. **The Bride,** the loviest of all white roses. **Queen's Scarlet,** richest dark velvety rose. **Princess Beatrice,** canary yellow, edged bright rose. **Etoile de Lyon,** richest deep sulphur yellow. **Souvenir of Wooton,** richest crimson in clusters. **Catherine Mermet,** everybody's favorite. **Md. Camille,** beautiful salmon and rosy flesh. **Md. Caroline Testout,** large handsome flowers of glowing pink.

We will also send our Iron Clad Collection of 14 Hardy Roses, all different colors, $1. Try a set. 20 Chrysanthemums, all prize winners, $1. 16 Geraniums, double and single, flowered and scented, $1. 15 choice Begonias, different kinds, $1. 40 packets choice Flower Seeds, all different kinds, $1. Our handsome, illustrated Catalogue, describing above Roses, Plants and all Seeds, mailed for 10 cts. stamps. Don't place your order before seeing our prices. **WE CAN SAVE YOU MONEY.** We have **large two year old roses for immediate effect.** Liberal premiums to club raisers, or how to get your seeds and plants free. We are the **LARGEST ROSE GROWERS IN THE WORLD. Our sales of Rose Plants alone last season exceeded a million and a half.** When you order Roses, Plants and Seeds, you want the very best. Try us. Address,

GOOD & REESE CO., Box 103 Champion City Greenhouses, Springfield, Ohio.

HAMMAR PAINT Costs LESS than "Cheap" Paint or S. P. White Lead.

Write for Book on Painting and Color Card, FREE. If not on sale in your town we will quote price delivered, freight prepaid, and send written guarantee for five years.

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URINARY DISEASES and RHEUMATISM.

ALKAVIS is a Positive Cure for Kidney & Urinary Diseases, Rheumatism, etc. It is from the new Polynesian shrub, **KAVA-KAVA** (botanical name: *Piper Methysticum*) described in *New York World,* Feb. 3, 1883, and *Medical Gazette,* of Dec., 1882. Endorsed by the Hospitals and Physicians of Europe as a sure Specific Cure for Kidney and Bladder Diseases, Rheumatism, Diabetes, Bright's Disease, Brick-Dust deposits, Liver Disease, Female Complaints, pain in back, etc. *Sold at Two Dollars a Bottle.* Descriptive Book sent free to all. We know that **ALKAVIS** is a Positive Cure for these diseases, and to prove to you its Wonderful Effects, and for the sake of introduction, we will send you enough for one week's use, by mail, prepaid, ***FREE,*** if you are a Sufferer. It is an unfailing cure. A trial costs you nothing. Address, **The CHURCH KIDNEY CURE CO., 416 Fourth Avenue, New York.**

IVORY SOAP

99 44/100% PURE

FOR THE BABY.

THE PROCTER & GAMBLE CO., CIN'TI.

ASK for NONE SUCH MINCE MEAT

MERRELL-SOULE CO., Syracuse, N. Y.

For the BEST OF GOOD HEALTH, drink

HIRES' Rootbeer

THE GREAT TEMPERANCE DRINK.

Good Winter Flowering Plants

I shall mention a few of the kinds which can be depended on for winter flowers if they are given a fair chance. With good care—and that is something every plant should have if you expect it to do itself justice—they will bloom freely, and for the greater part of the season.

The abutilons—sometimes called flowering maples because of the resemblance of their foliage to that of our native maple, and sometimes bell-flowers because of the shape and pendulous character of the flower—are among our best winter blooming plants. They require just such treatment as is given a geranium—good soil, a moderate supply of water, sunshine, and a temperature ranging in the vicinity of 70 degrees. This plant is particularly adapted to amateur culture, because it is seldom attacked by insects of any kind. It blooms freely after attaining some size, and almost constantly. Its foliage is very attractive, and a plant in bloom, with its pendent bells of white, yellow, crimson, or rose, showing among the luxuriant leaves, is always sure to be admired. It is a comparatively rapid grower, and a specimen soon attains to the dignity of a small tree. For a bay window, where sufficient room can be given, I know of no better plant.

The achania is a plant quite similar to the abutilon in many respects. It has dark, rich foliage, blooms the year round, and I have never known any insect to trouble it. Its flowers, which are of a rich crimson scarlet, are not pendulous like those of the abutilon, but are held erect, and show to fine effect among the luxuriant foliage. This plant becomes a little tree after a year or two, and has the merit of being able to stand more pruning than any other plant I know of. When a specimen becomes too large for the window the entire head can be cut back and a new one formed, thus making it easy to renew the plant from year to year. It requires the same care as the abutilon.

(*To be continued*)

"BROWN'S BRONCHIAL TROCHES" are an effective remedy for all Bronchial Affections.

Coughs and Colds,

Sore Throat, Bronchitis, Weak Lungs, General Debility and all forms of Emaciation are speedily cured by

Scott's Emulsion

Consumptives always find great relief by taking it, and consumption is often cured. No other nourishment restores strength so quickly and effectively.

Weak Babies and Thin Children

are made strong and robust by Scott's Emulsion when other forms of food seem to do them no good whatever.

The only genuine Scott's Emulsion is put up in *salmon-colored wrapper*. Refuse cheap substitutes!

Send for pamphlet on Scott's Emulsion. FREE.

Scott & Bowne, N. Y. All Druggists. 50 cents and $1.

PETER MOLLERS'

NORWEGIAN

COD LIVER OIL

is clear, sweet, sound and free from disagreeable taste and smell—a product obtained after years of scientific research. It is

Absolutely Pure

as it existed in the hepatic cells of the living fish, hence perfectly digestible, causing no after-taste or nausea. In flat, oval bottles, only, hermetically sealed and dated. All Druggists.

W. H. Schieffelin & Co., Sole Agents, N. Y.

WHAT A WOMAN CAN DO!

I want my lady friends to know of the new field now open for them. In the past 6 months we have made a profit of $907.02 after paying all expenses. All our sales have been made at home, not having canvassed any. My official duties calling me away most of the time, I left the Dish Washer business in my wife's control with the above results. The business is rapidly increasing, and will continue to grow until every family has a Climax Dish Washer. Not a day passes but what we sell one or two, and some days fifteen or twenty Dish Washers. It's easy selling what everybody wants to buy. You can wash and dry the dishes perfectly in two minutes. For full particulars, address the Climax Mfg. Co., Columbus, Ohio. Get a sample washer and you can't help but make money. They only cost $5. You may just as well be making $5 a day as to be doing nothing.

A 19th Century Souvenir.

Do you realize that the Nineteenth Century will soon pass into history? **THE GREATEST WORLD'S FAIR** ever held or likely to be held graced the closing years of the present century, and every man, woman, and child should have a souvenir; an Heirloom to hand down to posterity, of the great White City.

One of the largest Manufacturers of Silverware in the World made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at $1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. **This Immense Stock Was Left on Their Hands,** and must be sold at once. **The Full Set** of six spoons formerly sold for $9.00 can now be had FOR ONLY

99c. FOR ALL SIX Sent Prepaid in a Plush-lined Case.

The spoons are after dinner coffee size. **Heavy Coin Silver Plated, with Gold Plated Bowls,** each of the six spoons representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus and date 1492–1893.

THEY ARE GENUINE WORKS OF ART and the finest souvenir collection ever produced. This same advertisement has appeared in the following papers for several months past: the *Christian Herald*, *Christian at Work*, and *Evangelist*, of New York; *Union Gospel News*, of Cleveland, O.; *Herald and Presoyter*, of Cincinnati, O.; *Presbyterian*, of Philadelphia, Pa.; *Congregationalist*, of Boston; *Interior*, *Union Signal*, *Baptist Union*, *Ram's Horn*, and *Epworth Herald*, of Chicago; and many other leading publications. You certainly know that the Editors of these papers would not accept this advertisement if the goods were not as represented. You will never again have an opportunity to purchase genuine souvenirs at such a low price. Money cheerfully refunded if not as represented.

Send Chicago or New York exchange, postal note, or currency. Individual checks not accepted.

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